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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 30, 1842. VOL. XXI.—NO. 31

RELIGIOUS MISCELLANY.

ADDRESS TO TRINITARIANS.

Unitarianism no new Doctrine.

At the time when Christianity was communicated to the world, no people had made so great advancement in learning and philosophy, or prided themselves so highly upon their attainments in theology, as the people of Athens. Yet, when the Apostle Paul came to preach to them the new religion, they did not close their ears against him, nor presume to denounce his doctrine without affording it a hearing. Because to them it was a *new doctrine*, they did not conclude that, *therefore*, it was *not true*. The disposition which they manifested by bringing the Apostle to the Areopagus, and asking him,—'May we know what this new doctrine, whereof thou speakest, is?'—this disposition to learn the merits of the question, before they pronounced a judgment, was in the highest degree commendable, and is worthy of the imitation of us all.

In inviting your attention to a plain statement of the *doctrine of Unitarianism*, or, more properly, of the *Christian doctrine as understood by Unitarians*, I am not willing to suppose that any of you will listen to it under the unfavorable impression, that, because it appears to be a *new doctrine*, it is the less likely to be *true*. Truth, indeed, or true religion, in the abstract, is eternal and immutable. But it is not so with our ideas of the truth,—with our conceptions of what true religion is. In this respect, we may be continually improving;—we may advance further and further in correct and worthy sentiments upon religion. We call that a new doctrine which is new to us. The presumption, then, against any doctrine, because it is new to us, is in exact proportion to the probability that we have attained the whole truth;—that, in our views of religion, we need no improvement, and can make no further progress. But we cannot believe it was ever intended, that, in our views of religion, we should remain stationary. No. We deem it to be a duty, which yields to no other in magnitude and importance, to avail ourselves of all opportunities for inquiry, and, with a sincere desire to learn the truth, with minds candid and open to conviction, to study the sacred volume.—We shall then find that we are advancing, from time to time, in religious knowledge, and in our ideas of the truth, and that more and clearer light is continually breaking forth from God's holy word.

How is it that errors are transmitted from one generation to another, and, at length, become, as it were, sacred from their antiquity, but by being received, in each successive period, implicitly and upon authority? It is our duty freely and fearlessly to inquire, and to bring every thing we are taught to the test of reason and of Scripture. We believe the time has never been, when this duty was more imperious, or when there was a louder call for its exercise, than at present. The age, in which we live, is distinguished beyond all that have preceded it, for the direction of the public mind to subjects of religious speculation, and for the vigilance and active effort of religious party. The same freedom, with which the inquires of men have been long prosecuted upon other subjects, and to which the world is indebted for the vast improvements that have been made, during the last three hundred years, has now, at length, though after a long delay, been extended to the subjects of religion. A disposition to inquire, and to judge, each one for himself, begins every where to prevail. Men will not, much longer, take their religion upon trust, or upon the authority of numbers or of names. They will examine the grounds of received and established opinions, and require an evidence for their faith.

Amidst the unfortunate divisions of the Christian world, and the conflicting claims of sects, how many there are, whose minds are continually vacillating between one and the other, who are driven about by every wind of doctrine, and can find no permanent resting-place for their faith and hope! Nay, how many there are, in all parts of our land, who have imbibed, from the same cause, an utter distaste for revealed religion, conceiving it to be so unsettled and uncertain, have thrown it by as unworthy of the attention of men of sense, and sought relief in the religion of nature! For these evils the remedy is to be found in free and patient inquiry. This is the only way by which we can arrive at the truth, upon the subjects of Christianity.—It seems as though nothing could be more obvious than this. The truth can never be concealed or obscured by fair examination. All real evidence must be in its favor. It is only apparent, or seeming evidence, which can be brought in support of error. The truth then has nothing to fear, but rather becomes clearer and brighter by fair discussion. It is error only which shrinks from the light, conscious of its weakness seeks to avoid inquiry, and courts darkness and concealment in mystery.

In presenting an outline of Unitarian Christianity, we desire nothing more than a candid attention to its evidence. Should it not recommend itself to your understandings, and appear to you to be the doctrine of Scripture,—the doctrine of Christ and the Apostles,—it cannot be your duty, and we should be the last to desire you, to receive it.

Unitarianism, whatever it may be called, whether it be regarded with favor or suspicion, whether it has been your fortune to become acquainted with it or not,—*Unitarianism is no new doctrine*. After long and anxious examination, and having no interest to receive it but what the truth presents, we firmly and conscientiously believe, that *Unitarianism was the doctrine of Jesus Christ and the Apostles*;—that is, we believe it to be *the doctrine of pure and uncorrupt Christianity*. We are well persuaded too that it was the faith of the early Christians, for three hundred years at least, after our Savior's time, and has been embraced by many, as the only true faith, through subsequent periods of the church, down to the present day. We have the satisfaction of knowing that it has been the faith of many of the greatest and best of men, whom the world has ever seen. It was the faith of Locke, of Newton, and of Milton,—names which are associated with all that is most exalted in intellect. It was the faith of Clarke and of Lardner,—the most able and successful advocates of Christianity against the attacks of infidels. These great men have written largely upon the Scriptures, and the doctrines and evidences of Christianity, and have made no concealment of the fact, that they were Unitarians. We have evidence satisfactory that this faith was embraced by the pious and revered Dr. Watts, as the support and solace of his declining years. Nay;—ever since the Reformation in the sixteenth century, it has been professed by numbers, in the midst of reproach, intolerance, and persecution; and its truth has been attested by many martyrs at the stake.

By the statement of it, which we may be able to exhibit, imperfect as this statement must be, you may be able yourselves to judge what is the propriety of calling it a new doctrine, and what are its claims to be received as true.

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THE BIBLE THE CREED OF UNITARIANS.

The creed of the Unitarians is to be found only in the Bible. The Bible is our creed,—we have no other. We have no system of belief, written out at length,—no particular list of articles, to be subscribed or assented to, distinct from the Bible. As we believe the Bible itself to be sufficient, and all the truths of our religion to be taught so clearly there, as that every one can understand them, a distinct creed, a separate system of faith, appears to be superfluous. But not only do we think that creeds and confessions of faith are superfluous, but, if they are drawn up, not in the language of Scripture, but, as they generally are, in the words which man's wisdom teacheth, it seems to us that they must have the mischievous tendency to supersede the use of the Scriptures, and obtain, in the minds of men, that authority and veneration, which belong only to the word of God. For this reason, we believe, they have been, in times past, a most fertile source of error, and have operated, as powerfully as any other cause, to render errors sacred, and perpetuate them in the church.

We receive, then, no other creed but the Bible. That contains the articles of our faith. We profess to believe all which the Bible teaches. In reading the Bible, we think it is our duty to exercise our understandings, and to form our opinions for ourselves, by diligent examination, according to the best of our abilities, and that portion of light which God has given us. We cannot believe that one person is authorized to judge for another. Each one has the right to read and study for himself, and believe what he understands his Bible to teach him. The sufficiency of the Scriptures, and the right of private judgment, (a natural and inalienable right,) these two great principles of the Reformation, are to be admitted as axioms in all our religious inquiries. Every person, who professes to receive the Scriptures as a record of Divine Revelation, and to believe what he understands them to teach;—every person, who professes to believe in Jesus Christ, to regard him as his master, and to receive as Christian truth what he understands him to have taught;—every such person is entitled to the name of Christian; and it is an unauthorized, an unjust,—must I not add,— a wicked, assumption of authority, to deny to him this distinguishing, this dearly cherished appellative of his Lord and Master.

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PERSONAL UNITY OF GOD.

I. In the first place, we believe that there is one God, and one only;—that God is one person, in the proper sense of that term,—one being, one spirit, one intelligent agent, and one only. That is, we believe in God's strict personal unity. This is our leading article of faith. Whoever believes this may be called a Unitarian. A Unitarian means a believer in the strict personal unity of God, that God is one being, or one person only. This appears to us to be a very plain and simple proposition, that God is strictly, without any distinctions, divisions, parts, or compositions, strictly one being. This truth is so clearly taught in the Scriptures, to say nothing of the evidence for it from the light of nature, it is so repeatedly taught in declarations like these,—'Hear, O Israel! the Lord our God is one Lord;' or, as the Hebrew may be more literally rendered, 'Jehovah, our God, Jehovah is one;'—'See now, that I, even I, am he, and there is no God with me;'—'I am the first, and I am the last, and besides me there is no God;'—'I am Jehovah, and there is none else, there is no God besides me;'—'I am God, and there is none like me;'—'There is one God, and there is none other but he;'—'There is none other God but one;'—this great and fundamental truth of God's strict unity is so clearly and emphatically taught in these, and various similar declarations, which are absolutely exclusive of every other person, or every other intelligent agent, that it seems impossible to resist the conviction, that there is only one being, or one person, who is the Supreme God, that is Jehovah, the Almighty, the Father.

Consequently, we feel obliged to reject, as unscriptural, the popular doctrine of the Trinity, which teaches, that, besides the Almighty, or the Father, there are two other beings, or persons, who are each of them Supreme God. We cannot believe this doctrine, because it appears to us to be so directly contradictory to the above plain and positive declarations of Scripture. We cannot believe it, because we do not find, after searching the Scriptures through and through, that it is any where taught there. To the mind of a person, who had never heard of this doctrine, we are persuaded it would not once occur, as he read the Scriptures. He would not once meet with the word Trinity, nor would he find it any where said, that 'there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God;' nor would he find any such expressions as 'God the Son,' and 'God the Holy Ghost.' Such ideas, as are suggested by this strange phraseology, we are convinced, would never occur to his mind. The fact appears to be that men first learn this doctrine, not from the Scriptures, but some where else;—they are taught it in childhood,—they learn it from their catechisms, or from the creeds or formularies of the church; and then, when they come to read the Scriptures, they meet with a few passages, which they make to conform to this doctrine. Instead of forming their opinion at first by the Scriptures, they make the Scriptures conform to this previous opinion. But if they had not learned this doctrine originally somewhere else, those passages, which seem to them now to imply it, they would perceive were susceptible of some other, and a much more consistent and satisfactory explanation.

If the doctrine of the Trinity were true, it would certainly be taught in Scripture, as it seems to us, with the greatest possible distinctness, particularity, and precision. But it cannot be pretended that it is thus taught. Trinitarians themselves must acknowledge it to be merely a doctrine of inference. I presume that no respectable advocate of the doctrine, at the present day, will pretend that it is any where directly taught, or, in so many words, expressed, in Scripture. The method, which is adopted to prove the Trinity, is the following;—a few passages are produced, which are supposed to imply that Christ is God. Some others are then found, which are thought to teach that the Holy Spirit is a distinct person, and also God. The distinct personality of the Spirit, however, is generally left to follow of course. Now all acknowledge that the Father is God. The Trinitarian, then, supposing that he has proved that the Son and Spirit are each also God,—infers—what?—that there are three Gods?—this would seem to be the necessary inference;—but no;—he infers, from this, that there are three persons in the Godhead. It must be admitted, then, after all, to be merely a matter of inference; and inference, which has little claim to be regarded as logical. Now it appears to us incredible, that, if this doctrine were true, and constituted a part, and an important part, of our religion, instead of having been clearly and directly taught, it should have been left to be gathered only by inference, and this very doubtful and remote, from a few detached passages. No reader of the Gospel history will say that our Savior any where taught this doctrine. No one of his discourses, as recorded by the Evangelists, contains the slightest allusion to it, nor is it ever mentioned by the Apostles in the discourses they delivered, as recorded in the book of Acts, when they went abroad to preach the religion, and establish the church. This total silence of our Savior and the Apostles, in reference to the Trinity, in their public preaching, seems irreconcilable with the supposition that it is a doctrine of Christianity. There is another consideration of great importance in this connexion. It is evident, from the New Testament, that the unbelieving Jews, those sharp-sighted enemies of Christianity, were at all times on the alert to attack every objectionable part of the religion. No doctrine, since its introduction, has been viewed by them with greater abhorrence than the Trinity. On account of this, they have since reproached Christians with polytheism and idolatry. Yet not one word is to be found in the New Testament of any such objection; not the least trace of any controversy, respecting this doctrine, between the unbelieving Jews and our Savior, or between them and the Apostles. Nothing could be more unaccountable than this, on the supposition that it was originally taught as a part of Christianity.

But we have other great objections to this doctrine. It appears to be directly contradictory in itself. It teaches that there are *three persons, each of whom is God*, and, at the same time, affirms that there is *but one God*. This seems to us impossible. *Three persons*, that is, *three beings, each of whom is God*, must make *three Gods*. Nothing can be plainer than this. Is not a *person* a *being*? Are not *three persons* the same as three beings? And is it possible to conceive of any difference between three persons, each of whom is God,—three beings, each of whom is God,—and three Gods? The Father, the Son, and the Holy Ghost, are said to be three persons, wholly distinct from each other; possessing separate wills, consciousness, and perceptions; performing different and distinct offices in man's Salvation,—neither doing the work of the other;—each spoken of as a person, in the proper sense of the term,—being referred to by the pronouns denoting proper personality;—each having ascribed to him personal attributes, personal relations, and personal actions; and each possessed of all the attributes and perfections of Supreme Divinity. Can any thing more be wanting to constitute three distinct Gods? Yet this doctrine, at the same time, maintains that there is but one.—Can this be possible? So long as our understanding remains as it is, nothing can appear more directly contradictory and incredible. We cannot therefore believe the Trinity, because Scripture teaches us that there is but one God, and because it is impossible that there should be three, and at the same time but one.

It appears to us, moreover, that a belief in this doctrine tends to make the Scriptures contradict themselves;—to obscure and perplex our ideas of God;—to confuse and distract the mind in the act of worship;—to expose our religion to the attacks of the deist and infidel;—and to present the greatest obstacle to the conversion of the heathen, and the further extension of the knowledge of Christianity.

We believe then, with the Apostle, that 'there is none other God but one; for though there be that are called Gods, whether in heaven or in earth,—to us there is but one God, the Father, of whom are all things.' Him, and him only, we believe to be possessed of infinite perfections, or the attributes of Supreme Divinity. We believe that his character, the relation he sustains to his creatures, and the disposition with which he regards them, are best expressed when we call him OUR FATHER. We cannot believe that he is clothed in wrath, or that he looks down with hatred or displeasure upon the creatures he has made;—for the Bible assures us that 'God is love;'—that he 'is good to all, and his tender mercies are over all his works;'—that 'like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame; he remembereth that we are dust.'

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IMPERSONALITY OF THE HOLY SPIRIT.

We believe, moreover, that the Holy Ghost, or the Holy Spirit, is the Spirit of God;—not a distinct being or person, but the Spirit of God himself;—for God is a Spirit. In Scripture, the expression is commonly used to denote a divine influence or energy,—the work or operation of God. That the Holy Spirit, as spoken of in Scripture, is not a distinct person, seems plain from the expressions which are applied to it. It is said to be poured out, shed forth, and shed abundantly; it is called a gift, and said to be given by measure, which shows that the gift might be imparted in various degrees or portions,—Christians are said to receive it, to be baptized and annointed with it, to drink into it, and to be filled with it, or full of it. By these expressions the idea of personality seems to be entirely excluded. Paul writes to the Thessalonians not to quench it. Such expressions are not applicable to a person. The language of Scripture seems clearly to imply that it is a supernatural influence imparted by God.

(To be Continued.)

For the Register and Observer.

A FOURTH OF JULY IN MEADVILLE.

The morning of the fourth dawned upon us, and brought with it many a heart anxiously beating with hope and fear; we lifted our eyes to the Heavens, and they were wrapt in clouds and thick mists. The King of day seemed shrouded in vestments of gloom. Why is this? was ready to burst from many full charged hearts. The murmur was checked as it rose, and better thoughts came to our aid. Again we asked, why all this hope and fear? Why come dark rebelling thoughts where all should be peace and trusting love? Whence the peculiar emotions of this day? Why fall upon our ears the echoes of the deep toned bell? Why thunders forth the cannon's peal? Why beats the heavy drum? Why steal upon our ear sounds of the sweet pipe,—all in one deep concert, as if to tell a nation's story in a varied tongue? We cast our eyes back through a long avenue of time, and behold a Nation, which for many a weary month and year has worn a Tyrant's chain, coming forth to covenant before High Heaven to be enslaved no more. Heaven heard the vow, approved, and in the presence of all earth and holy ones above named her Free Born. And now ask you for the nations story in the varied tongue of bells, cannon, drums and pipes? Years have rolled by;—and on this morning of '42 a little band of God's free born go up with joyous hearts to hail each other, happy in the consecrated Temple of their God. They are free;—they go forth to proclaim it. We lift our eyes again to the Heaven and behold clouds and mists are vanishing away. Hope springs forward. Fear retreats. The same banner of God's love which was just unfurled over the morn of '76 is still hanging over that little company who sally forth on the morning of '42. The mantle of gloom is removed, a thin veil of clouds is spread over the sky, and those joyous spirits droop not beneath a scorching sun.

They move forward. See you not that venerable old man, with silvery locks, a beaming eye and happy face,—a face which tells of Heaven's deepest joy. By his side two boys bear a simple banner beautifully decorated with evergreen inwrought with flowers. Sweet monitors! ever springing in our pathway pointing us to God. On one side of the banner in bronzed letters, is inscribed *God is Love*. On the other—*Piety* sweetest offering from infant hearts.

Whither do this company wend their way? Uniting with other youthful bands, they go up to the Temple where pious hearts are wont to offer such devotions. The house is filled, and many yet await an entrance. There is a larger temple prepared by God himself. Thither they repair. Beneath the broad arched sky, they seat themselves to rest awhile. The Old Man comes forward. Venerable Father of that flock! long may he live to bless them with such love. We see him now, his white locks stirred by the faint breeze; we hear his clear tremulous tones, welcoming them in peace, happiness and joy to that beautiful grove, and exhorting all present to be grateful for their enjoyments to their Father, God. Then comes the Pastor. Old age had not laid his heavy hand upon his brow. In the strength of his days he stands before them, and pointing to their beautiful banner bids them read, in the delicate tinge and form of each little flower, the truth inscribed, *God is love*. He pointed to the verdant carpet beneath their feet, the hill slopes around, and the silvery stream gliding through the valley. From earth he bids them raise their thoughts to the Heavens. See the clouds, 'Beautiful umbrella of their God,' spread to shield them from a burning sun. In all, they read the same truth. Then come the sweet voices of childhood. On the wings of the wind are borne soft notes of praise. Then go up the deep tones of prayer and thanksgiving; and all are seated to partake a simple repast. This ended, amusements succeed. The shout of merriment and glee leaps from lip to lip, from heart to heart. All are happy, for all is kindness and love. The day draws to a close. All are summoned together. Young voices again fall upon our ears singing in the gladness of their hearts. Then comes forward a young man. Night's shadows may not fall around him and he have spoken no word for his country and his God. What heart could not beat in unison with the scenes around? He tells them why they have come together; the origin and purposes of the day; and bids them be true to themselves, their country, and their God. In the freshness of their young lives he bids them rise and shake off the shackles of sin that they may be truly free.

As the faint breezes gently stirred the time-frosted locks of the venerable Patriarch, who moved in that circle, the object of true affection, so on that joyous day were our spirits stirred by the breezes of God's love. Another sweet Hymn, and the scene is ended; long may its hallowed influence remain in our hearts. As the High and Holy One shall look down upon that little band when they may again assemble on a future day, may he behold hearts as gently roused and deeply touched by his tender love, as were ours on that thrilling day of '42.

E. S. E.

ESTIMONY OF PAUL IN REGARD TO THE DIVINITY OF CHRIST.

From the sixth chapter of the Christian Layman.]

The principal object of Paul's preaching and writing seems to have been, to give a full display of the life, character, merits, sufferings, death, and resurrection of Christ, the Son of God. And for this purpose was he chosen. Such was his commission. And it was then especially necesary; as at that time neither of the Gospels had been published. Christ was the theme of his first discourse, and in all his epistles; and *his* name was the last upon his tongue, the last from his pen. Immediately after his conversion, faithful to his commission, 'he straightway preached Christ, that he is the Son of God, that he is the very Christ,' not that he is merely a righteous man or a great prophet, whom God hath highly exalted as a prince and a savior—not that he is among the Angels the highest of the high; but that, he is 'made so much *better* than the Angels, as he hath by inheritance obtained a more excellent name than they.' If volumes, if more books were written upon this subject, than the world could contain, they could not truly express *more*, than is comprehended in this short, plain, but glorious declaration of Paul—'that he is the Christ, the son of God'—the constituted Savior—'the image of the invisible God—the brightness of his glory, the express likeness of his person,' and that only Son, in whom, it pleased the Father, that all fulness should dwell. Such was the general representation of Christ, drawn by this able, this inspired Apostle Paul. He never said or wrote that he was merely a righteous person, or that he was only a great prophet. Neither did he ever preach or write that he is the *supreme self-existent God*. And Paul says, that 'he kept back nothing, that he had not shunned to declare the whole counsel of God.' And if he had not told us so, no one could doubt but that Paul performed his *whole* duty faithfully. He could have no inducement to do otherwise—he *could* not do otherwise, for he was under the constant inspiration and direction of the Almighty.

If then Christ is the self-existent God, as some profess to believe, Paul must have kept back that truth—he has not declared the whole counsel of God—he has not been faithful, as he avowed and we believe that he was, in all things; for it cannot be pretended that he ever expressly taught such a truth. Now if the proposition is true, Paul either *knew* it, it was revealed unto him, or he did *not* know it, it had *not* been revealed unto him. If he did not know the fact, he was surely justifiable in not stating it—indeed he could not possibly state, he could not make known, what he did not himself know. This ground, I presume, no one will take. I think all must agree, that, if the allegation is true, it was undoubtedly revealed and made known unto Paul. It is certain, therefore, as he was not plainly, if not the declarer of the truth, that, if it is true, he kept back something most important—that he did not declare the whole counsel of God—that he did not testify the whole truth clearly; and so he has deceived us, in his solemn protestation of faithfulness.—Probably there is now no professed Christian who will openly call Paul's character in question, attempt to discredit him as a witness, or deny his inspiration, superior intellectual powers, and capacity for the display and support of revealed truth; if there be any, it is fortunate for the character of Paul, that he is fully supported by the other Apostles, and by the Son of God himself, who was declared from heaven to be, emphatically, 'the faithful and true Witness.' The testimony of Paul being thus corroborated, the only alternative is, to show that this doctrine is not true, that it cannot be supported by Paul's testimony. And here, I will remark, that the advocates for the doctrine of the supreme Divinity of Christ rely principally upon St. Paul and St. John for the support of their doctrine. We shall see, upon what foundation they have built their faith—if it is better than that on which the foolish man built his house, which fell, for the want of a solid, permanent foundation.

It is an established rule of evidence, that the *onus probandi* is with the affirmative. If a proposition is affirmed to be true, it must be so proved. Proof of the negative is not required. But although we perceive no evidence in favor of the affirmative proposition, that Christ is truly God, but all seems adverse thereto; yet we are willing to undertake to prove the negative, so far as a negative can be proved; and this may be done by Paul's testimony alone. It is an acknowledged principle, that, when any fact, if it exists, must be fully known to a witness, and that witness, when duly called on to testify the whole truth, does not disclose that fact at all, or not clearly, such circumstance is full, conclusive, against the existence of such fact. And this rule of evidence will apply more forcibly to divinely inspired witnesses, as they could not give an imperfect or partial testimony, by mistake, forgetfulness, or design. For so far as relates to their apostleship and their duty as Christ's ministers, they, as Paul say, 'know all things;' and keep back nothing, but declare the whole counsel of God. Now what does the inspired Paul testify concerning Christ? From first to last, from his conversion to his last breath, he declares, that he came down from heaven, on commission from the Father, for the salvation of mankind—that he was crucified, dead, and buried,—that he derived his first existence from his Father, by him was raised from the dead, and from him receives all his power of action, and by him is seated on the throne, at his right hand in glory. Paul nowhere says that he was the supreme, self-existent God. And what authority have uninspired men to say it? Do they know more than Paul did? Have they received a fuller revelation? Show me the authority. I do not find it in the Bible. It is not there. If it had been revealed to Paul, he could not have omitted a matter of such infinite importance. He could not have committed an act, the like of which, in human affairs, would consign a man to the Penitentiary for life. Besides, he does state many facts, which fully disprove the assertion. He does declare that Christ is the Son of God—that his very existence is deprived from his Father—that he is, in every respect, a dependent being, which could not be, if he is the supreme God, the first cause of all being—that there is but one God, and that is, the Father, and not the Son. Paul expressly says, 'God raised up Christ; and that he liveth by the power of God.'

But, besides Paul's preaching and writings, consider his practice; for preaching, without concordant practice, availeth little. Paul's faith is known by his works. He practised what he preached. We find that Paul constantly gave his highest thanks and praises to God the Father, the Father of our Lord Jesus Christ. 'Blessed be the God and Father of our Lord Jesus Christ.'—For this cause I bow my knees unto the Father of our Lord Jesus Christ.'—'Giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ.'—'Now unto God, even our Father, be glory forever and ever, Amen.'—That ye may glorify God even the Father of our Lord Jesus Christ.'—'We give thanks to God, even the Father of our Lord Jesus Christ.'—The Epistles are full of such devout ejaculations of Paul to God the Father. But not one to the Son can be found! Does this look like proof, that Paul considered the Son *God*, or equal with God? True, he is full of gratitude to the Son, for his amazing love, in being willing to suffer and die for sinners; and he rejoices with joy unspeakable for the gift of the Son. But he never ascribes to him supreme worship, nor supreme power.

He has never even given him the name of God, as is very frequently given to the Father; as, 'to the glory of God the Father—giving thanks to God the Father,' and hundreds of such like expressions may be found in the Epistles.

Another circumstance in Paul's life and writings shows clearly, that he did not, that he could not believe in the Supreme Divinity of Christ. It cannot be pretended that the Jews, or Paul before his conversion, had any idea that the Savior or Messiah, that was to come, was the Almighty God. They believed that he would be a holy, an exalted person, and that he would be a temporal deliverer. This error Paul acknowledged and renounced, and urged the renunciation of it upon all the Jews. But he never acknowledged that he had been in an error, a gross error, in *not* believing that the Son, the Messiah, is very God. Nor did he ever endeavor to reclaim the Jews from such a God-provoking error, as it must have been, if it *was* one. He gives no account of any time or place, when he was converted upon this subject. He never preached to the Jews or Gentiles that they must believe this doctrine or they could not be saved. He never told them, that it was revealed to him from heaven, when he had several miraculous communications with the Son of God. If it was so revealed, if it is true, and Paul, on being made a vessel of mercy, a chosen vessel to bear the name of Jesus Christ, held his peace, would not the very stones in the streets have risen and proclaimed it? Would not all Nature have become vocal, and echoed the solemn truth throughout the world? When we consider how *fully* and *plainly* Paul preached upon subjects of minor importance, to that of the supreme Divinity of Christ (if it is well founded)—how he testified *clearly* as to the advent of the Christ, the Son of God, the Messiah sent from the Father—as to his whole life, his miracles, sufferings, crucifixion, death, resurrection and ascension, and find nothing declaratory of his self-existent Deity, we must say, that this perfect silence of Paul, this total absence of all evidence on the subject, is, of itself alone, full positive proof that the doctrine cannot be true. For there is such a thing as silent eloquence—there is such a thing as dumb testimony. The great Poet describes 'Cæsar's dumb wounds,' as moving, powerful, proclaiming witnesses. If Paul then has kept back nothing—if he has declared the whole counsel of God, and yet not told us, in plain terms, that Christ is God—if he was not ignorant or unfaithful, his silence upon this subject, his neglecting to establish its truth, under all the circumstances, amply proves the negative. All the writings of the ancient Fathers and of modern great theologians, all the creeds, catechisms, council decisions, and dogmas of human invention are not sufficient to overthrow what Paul has established, even by his *silence*. This kind of evidence is often strong, irresistable, conclusive, and sometimes the only evidence that can be obtained in reference to the establishment of negatives. For instance, what evidence is there, what can there be, to prove that Washington had *no* son, but the silence of history, the total absence of all evidence of the affirmative? Besides, the case under consideration is much stronger than the one put, or any that can be suggested in human affairs; because there is not only a want of proof, that the Son of God *is* God, but it is impossible that it *can* be proved. It is impossible that the Almighty himself can prove, that his own Son is *himself*, that he is *not* his own Son. It is impossible for him to prove, that he, the essentially unchangeable, infinite Spirit, ever was, or could become, man, one of his own creatures, or any maternal being; unless he can *change* his *immutable* nature and attributes. Whereas in the case put of Washington, it was not only possible, but an event probable and to be expected, that he should have had a son. It is not so, in respect to the Deity of the Son of God. *That* is something, that was *never* expected, never probable, never *possible*. But we are not obliged to rely entirely upon this kind of evidence; for the Epistles are full of direct, express evidence to the point, some of which I have quoted, and much more may be seen, if sought for. The whole tenor and substance of Paul's testimony appears to me to be, that Jesus Christ is the Son of God the Father, the Messiah, anointed and sent by God into the world, for the redemption of lost men—that he lived a perfect life, in 'a body prepared for him,'—that he suffered and died, was raised from the dead, received up into heaven, and seated at the right hand of God the Father—that he was not very God, or the supreme, self-existent God, but was the *only son* of God, entirely dependent upon God his Father, for his existence and support; for Paul says, expressly, 'he liveth, by the power of God.' Therefore, without now being more particular, upon a full view of the whole of Paul's testimony, we must adopt one of two

courses. We must give up the doctrine of Christ's Supreme Deity, as unsupported; or we must sacrifice Paul, and reject his testimony entirely. For they cannot both stand together---they are as different as light and darkness—they are as inconsistent as entity and nonentity—we cannot hold to both. Choose ye, therefore, which ye will retain. One is the inspiration, the word of God by his holy Apostle; the other is, I conceive, the erroneous fabrication of uninspired, though very good, men. I speak not thus plainly, to wound the feelings of any pious Christian. I would not willingly grieve the good spirit of any man living. But for the love of sacred truth, I have used, what some may call bold expressions, while I hope my heart is filled with sincere love to God, and to all his intelligent creatures. If I am in an error, I pray that I may be converted therefrom; if the truth is told, as it is in Jesus, I hope it will be kindly received, though it comes from a weak, unknown, but well-meaning layman. 'Search the Scriptures daily, whether these things be so.' Here I leave the testimony of the Apostle Paul, for the serious, solemn consideration of all Christians, of all who revere God and love the Lord Jesus Christ, of all who are devout inquirers after sacred truth, of all who prefer divine instruction to the systems of men.

CHRISTIAN REGISTER.

BOSTON, JULY 30, 1842.

THE LIBERATED CAPTIVES OF THE AMISTAD.

Intelligence recently received respecting these Africans, for whom so great an interest was awakened in this part of the United States, sadly disappoints the hopes which had been cherished in regard to their influence for civilizing and Christianizing their country. The efforts made for their mental culture and religious improvement are proved, as it would seem, to have been almost if not entirely thrown away. Letters from the missionaries, who accompanied them on their return, as published in the 'Anti Slavery Reporter,' state that they have relapsed into their former habits; and become dishonest, intemperate and dissolute. It was ascertained that they had practised deception upon those who had them in charge; that they did not belong to Mendi, but to several other and more distant tribes. Some of them belonged to the Kooso country, and Mr. Steele, one of the missionaries, went to confer with the chiefs of that tribe, with the view of establishing a missionary station there. But, as a preliminary to negociation, a present was required by the chiefs of two hundred gallons of rum, a hogshead of tobacco, and ten pieces of baft, or cotton cloth; which being refused by Mr. Steele, he was obliged to return to Sierra Leone.

Cinque, the chief, carried about here and exhibited as a hero, honored, flattered, and applauded, round whom thousands flocked for the honor of shaking hands,—who was presented with a splendid copy of the Bible from Ex-president Adams just before his departure from this country, has shown himself to have been utterly unworthy of all this attention. On his arrival in Africa he refused to be any longer under the guidance of the missionaries, treated them with ingratitude, broke away from their control, and gave himself up to licentiousness. Mr. Steele, in his letter, says —'if we wish to establish missions beyond the boundary of this colony, (Sierra Leone), *we can do it much better without these men, than with them.*' He speaks of them as an '*incumbrance*' in the way of missionary effort.

The following account is taken from the narrative. We omit some parts as being unsuitable for publication.

'Of Cinque, Mr. R. says he scarcely knows what to write. No one, he says, had a higher opinion of him than he had while he was under his instruction at Farmington, Conn. At Freetown he fell in with a woman of the same name as his wife—Ta-se—and married her! Mr. R. believes that he is both dishonest and licentious—has told him plainly of his wickedness,—that he could be head man no more—and that if he came to the farm to work it must be on the same conditions as the rest, for there was but one law for all. Mr. R. also told him that he could not give him any allowance for Ta-se. Cinque was angry, and talked a good deal in the Mendi language. Some of the Mendians afterwards told Mr. R., that he said he would make all these men go away and leave him; but they declared that although Cinque could kill them he could not make them leave Mr. Raymond. On the Monday following Cinque came to Mr. R., as pliant as a lamb. He said he had got some tobacco, and he wanted to go into Sherbro for rice, for Ta-se to eat, and then he would come back and work for Mr. R. But the man said he would not let him go in the canoe without he could get Mr. R's consent in writing. Afterwards Mr. R. learned from Cinque that Shu-li, Fa-gunna, and another, whose name he had forgotten, set out to go down the coast, each of them having a woman, but the canoe man would not take them because the women were British subjects.

You may remember that Ban-na- (Wa) always said, in America, that he had no wife. Instead of that he had seven, and several children. He passed through this place a little more than a week ago, on his way home, almost destitute of clothing. He said his clothes had been stolen. But I could hardly credit him. The fact is, they waste their substance upon harlots, and then pretend it was stolen. Ban-na said he was coming back in two weeks.'

The foregoing account adds another proof to the many already existing that but little is to be expected from efforts to convert adult savages, and bring them to the love and practice of the Christian virtues. Christianity is, emphatically, a religion adapted to civilized man. It can hardly be otherwise than that the crudest conceptions of God and duty should be entertained by the mind in the savage state. Every thing may be hoped for from judicious instruction, begun in childhood, and continued until the moral character is formed. To many the question will be likely to present itself,—how much better is the moral condition now of these Africans, after all the pains that have been taken for their improvement, than it would probably have been in a state of slavery?

THE MEANING OF THE TERM PROPHET, AS USED IN THE OLD TESTAMENT.

When Samuel had anointed Saul king, and instructed him in the first measures he was to take, he tells him,—'It shall come to pass, when thou art come to the city of Bethel, that thou shalt meet a company of *prophets*, coming down from the high place, with a psaltery, and tabret, and a pipe, and a harp before them, and they shall prophecy,—and the spirit of the Lord will come upon thee, and thou shalt prophecy with them.' From this passage and many others in the Old Testament it would seem, that, with the Jews, *music* was as nearly allied to *prophecy* as to *poetry*. 'Who is ignorant,' asks the celebrated Roman rhetorician (Quintilian), 'that music in ancient times was so much cultivated, and held in such veneration, that musicians were called by the names of *prophets* and *sages*?' The Latin term for *prophet* was used also for *poet* and *musician*. The *oracles* of the ancients were delivered in *song*; and the priests of Apollo, who composed it to verse the loose and disjointed expressions of the oracle, were styled *prophets*. Indeed the prophets of old seem to have been accompanied, like the improvisatori of Italy, by musical instruments. The examples are numerous in Scripture of this union of music and prophecy. David, we are told, and the captains of the host set apart to the service of the Lord, several of the sons of Asaph, and of Heman, and of Jeduthun, who should *prophecy with harps*, with *psalters*, and with *cymbals*. Of the sons of Asaph, they set apart four for this purpose, who prophecied according to the order of the king; of the sons of Jeduthun, six, who prophecied with a harp, to give thanks and to praise the Lord; and of the sons of Heman, the king's seer, fourteen to lift up the horn.' 'All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries and harps, for the service of the house of God.'

But the most striking example of the custom practised by the prophets of tranquillizing their minds, and exciting them to inspiration, by means of music, is found in the second chapter of second book of Kings, where it is related, that the prophet Elisha, being consulted by the three sovereigns of Judah, Israel, and Edom,—called for a minstrel or player on a musical instrument; 'and it came to pass, when the minstrel played, the hand of the Lord came upon Elisha,' and he forthwith gave utterance to his prophecy.

From the passages now brought together, it would seem to be evident, that the term *prophet* in Scripture is not restricted in its application to those who were favored with divine inspiration,—but was a general term, applied also to sacred poets and musicians. When we read, therefore, in the Old Testament of the schools of the prophets, we are probably to understand by them seminaries, where the pupils were instructed, not only in the truths of religion, and in the Divine law, but also in sacred poetry and in sacred music. From among those, who had been thus instructed, it is reasonable to presume individuals were selected, to whom the divine communications were addressed. We are hence enabled to account for the fact, which would otherwise appear far more extraordinary, that the writings of the Jewish prophets are poetical compositions.

A SHORT SERMON BY A LAYMAN.

'What doth the Lord thy God require of thee, but to do justice, to love mercy, and walk humbly with thy God?' Here we have the sum and substance of religion. It consists in piety to God, and in doing justice and showing mercy to man. The declaration of the Great Teacher, specially authorised and qualified to reveal the will of the Infinite Father, is to the same purport. Hear O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and soul and mind and strength—this is the first command. And the second is like it; thou shalt love thy neighbor as thyself. On these two commands hang all the law and the prophets.' We are thus expressly taught by persons inspired by God what constitutes a religious character; what is religion; wherein it consists. This definition is fully approved by reason, and by various other parts of the sacred scriptures. Why then should not this satisfy us, when we seek to know what is religion, or who is a religious man? Why expect or ask for more information on this point? Why ask, if this person or that person has 'got religion?' or whether this or that person has 'become religious?' Or, if faith in certain mysterious doctrines, or unintelligible propositions, be not necessary to constitute one a religious character? A man who enquires, and reasons, and studies a great deal, may assent to certain doctrines as true—but has he any authority from the Bible to insist on the belief of such doctrines in one who has not had leisure to examine and to perceive their truth? And what is the profit or benefit of having a man's consent to a doctrine which he does not understand nor really believe? The Bible speaks to the great body of the people; and to men of common learning. And they can understand the plain declarations and texts above recited. They believe them important; because they feel them to be true. Why then do many of the Teachers of religion presume to be wise above what is written? They pretend not to be inspired; why then add to the plain doctrines of inspired scripture, to distract or perplex the simple but well-disposed? When men are not satisfied with stating the terms of salvation, or describing the character of the religious as the sacred writers have done, they are presumptuous; and they do much injury to the cause of christianity. The gospel points out no new road to happiness and heaven. It makes the path surveyed and opened by the holy prophets more plain—removes doubts, confirms hopes, strengthens faith, and points with certainty to the goal of immortal bliss. All this it does by teaching us 'to persevere in well-doing,' by promising 'eternal life to the faithful;' and by exhorting us not to be weary in well-doing; knowing that our *labor* shall not be in vain in the Lord.' If we would avoid perplexing and doubtful questions, and not exercise our minds about speculative points in theology, and strive to do the known will of God, to be just, merciful and obedient, we should have much comfort in a religious course, and thus acquire a character, which the holy messengers of the Most High requires of the heirs and expectants of an heavenly inheritance.

For the Register and Observer.

UNITARIANISM IN NEW HAMPSHIRE. NO. VII.

Rev. Jeremiah Barnard, of Amherst.

Mr. B., with Rev. Dr. Burnap of Merrimac, and Rev. Messrs. Barnes of Hillsboro', Rice of Heniker, Kelley of Warner, Searle of Salisbury, and others, were dissenters from the Calvinian theology; had the reputation of being Arminians, and bore a relation to the high school of Divinity, half a century ago, similar to what Unitarians now bear to the popular Orthodoxy. A part of Mr B's people always favored a tone of doctrine stronger than his own. Being a sensible and discreet man, gifted in prayer and animated in his manner of address, his ministry met with a good general acceptance. No uneasiness was manifested until 1815, and after he had executed a ministry of some 40 years. A movement was then made for the ordination of a colleague. Mr B., though yet in his full strength, possessed too much condescension and prudence to make any resistance. Accordingly Rev. Nathan Lord was ordained early in 1816. The state of things remained quiet for a number of years. But, about 1820, opposite tendencies became manifest. Rev. Mr L. being staunchly Orthodox, had supervised certain measures which created some offence. Mr Holmes, Cashier of the Hillsboro' Bank, and a Deacon in the Church, published a pamphlet, in which he complained that injustice had been done to him and others, especially the senior pastor. Dea. Holmes entertained Unitarian views. A new religious Society was got up and organized, and Rev. E. Q. Sewall—whose reputation and excellence are well known and appreciated—was ordained its minister. To the influence of C. H. Atherton, Esq. was the inception, as well as accomplishment, of this work much indebted.

It was about in these days, that Rev. Humphrey Moore of Milford, a learned, shrewd and talented man—having labored on his farm until he had paid for it, and then for another, and having been in the habit of saying that after he had cleared himself from the debt incurred by the purchase of the farms, he would become a more regular inmate of his study—conceived and adopted the resolution that he would make a book. He next determined that the doctrine of the Trinity should be the subject of it. He then addressed notes to several Presidents of Colleges and Doctors of Divinity, apprizing them of his purpose, and requesting that they would recommend to him the best books for his perusal. All this having been done and the books perused, Mr M. set himself to the work. The book was composed in Mr M's usual manner, speedily but not loosely; soon, yet without haste. It was issued from the press about 1824. The author does not seem to have had any new theory, or any special plea to offer on his subject. It is taken up and treated on general grounds. The argument is general, and seems to have been intended to be universal, comprising all the rays of light which could be gathered and concentrated on their proper focus. Milford is but a few miles from Amherst. We believe the book was there printed. It would, of course, be there read. And as soon as read it was commented upon by Rev. Mr Sewall. These comments of Mr S. drew forth responses from Mr M. And thus the action proceeded on. It was 'a running fight' of musketted infantry, of perhaps some whole year's duration. The parties quit the field, not by being driven off, but because they were tired of the strife. Who obtained the advantage—if advantage at all was gained—we assume not to declare. We will only mention some of the things that followed. We do not, however, know that they were consequences. Mr Moore's people became divided. The town took possession of the meeting house. Mr M's party were obliged either to build a new church or to be content with the use of the old one, a part of the time only. He was eventually dismissed from the care of his charge.—The two Unitarian Societies of Amherst and Milford united in the support of the same minister, who preached in each alternately, on the Sabbath. Rev. Mr Maynard has labored with them for a number of years.

Rev. Mr M. until 1825, though orthodox in his creed, had been liberal in his practice of intercourse and fellowship. He had made exchanges with liberal ministers and assisted at their ordination. But from this time—having published his book—he became close and exclusive. And up to this time, he had been popular both with his own people and all others. But the current now changed its course. His parish troubles commenced, and finally issued in his dismission. For there eight or ten years he has been—in all the strength of his laboring faculties—a minister without a parish.

Rev. Thomas R. Sullivan, of Keene.

There had been a division in K., which occasioned the dismission of Rev. Mr Oliphant in 1817. The next year the town united in the settlement of Rev. Z. Barstow. There was quietness for two or three years. Mr B. was then somewhat liberal in his intercourse and exchanges. But about 1821, Rev. Dr. Bancroft, being on a journey, spent a Sabbath in Keene, and preached in Mr Barstow's pulpit. The sermons were liberal, but not sectarian. Mr B. who was present and heard them, took offence, and published a book of strictures, in which he treated the venerable Dr.—as it appeared to his friends, if not to others—with much disrespect and injustice. The consequence was a separation of the town-parish, and the erection of a strong Unitarian Society. It had more wealth, and, perhaps, numbers also, than the old stock from which it was severed. Over this Society Mr Sullivan was ordained in 1822 or 23, and continued his ministerial labors, with good fidelity and success, for about 12 years. In 1836 or '37, Rev. A. A. Livermore took the charge of this respectable and flourishing parish, and is the present incumbent.

While in K. Rev. Mr. S. commenced the monthly publication of the 'Liberal Preacher,' each number containing an original sermon. It continued to be published for many years and balanced against the 'American Preacher,' an orthodox periodical, published at N. York by Rev. Austin Dickinson.

Mr. Sullivan, also, had a pamphlet conversy, on some article of Trinitarianism, with Rev. Mr. Robinson of Stoddard. Of the occasion and origin of this discussion; of the particular points debated; and of the merits respectively of the parties engaged, we are not availed of the knowledge. But as both Mr. Robinson and Mr. Sullivan are enlightened and sensible men, the controversy is justly presumed to have been well conducted. And the agitation of an interesting question, before the public, by upright and talented men, cannot fail to elicit some, more or less, of the sparks of truth and thus do service for the enlightenment of the public mind.

With the exception of Portsmouth, we should judge that the Unitarian Society in Keene takes precedence of all her sisters in the State; being strong in wealth, numbers and moral discipline.

Rev. Joshua Chandler of Swanzey.

He is a native of Mass. and was settled in S. about 1818, successor to Rev. Clarke Browne, who, for a time, endured the reputation of being a Unitarian; but his patience of enduring did not abide him and he was understood to give in his adhesion to popular orthodoxy. Not long afterward he manifested a predilection for the forms and doctrine of the Episcopal Church; took up his connection at Swanzey, received Orders and went to Maryland, where he obtained a parish and spent the balance of his life, which, however, in a Southern climate, was not much prolonged. He was taken away in the midst of his days and usefulness.

At his ordination Mr. C. underwent a close doctrinal examination. This thing had not always occurred in N. H. Rev. Jacob Abbot had been ordained at Hamptonfalls in 1798, Rev. Mr. Beede at Wilton about 1800, Rev. Mr. Sabin at Fitzwilliam a few years later, N. Parker at Portsmouth in 1808, J. Crosby at Charlestown 1811, and E. Abbot at Greenland 1812, but had escaped the ordeal of being sifted and screwed for all the shades of their doctrinal complexion. Though Mr. C. was less fortunate, yet the majority of the Council accepted him, and he was duly inducted into the sacred office. Rev. B. Loring of North Andover preached on the occasion. Mr. C. had, we believe, a quiet and useful ministry at S. for the term of five years and then removed and was installed at Orange, Mass.

In 1810 Mr. Jaazaniah Crosby, a native of Hebron and a graduate of H. U. 1804, a divinity-student of the late Dr. Appleton, received an invitation to settlement in the town of Lyndborough. A Council convened for his ordination. The candidate was put under severe inquisition. He was frank in the avowal of his sentiments. In their result the majority of the Council voted against his ordination. Mr. C. then quitted L. and in the following year was ordained at Charlestown. Here he obtained a settlement in great respects preferable to the one he would have had at L. It is one of the most eligible parishes in N. H. And here Rev. Mr. C. has had, among an enlightened and candid people, a noiseless, well accepted and diligent ministry of more than thirty years. S. F.

PROOF-TEXTS FOR THE DEITY OF CHRIST.

The passages, which have been relied upon by Trinitarians to prove the Deity of Christ, may be referred to four classes.

1. The first comprises those which have been interpolated or corrupted.

The text of the Greek Testament, which was prepared by the celebrated J. J. Griesbach, from a laborious comparison of more than 350 Greek Manuscripts, has been regarded as possessing the highest claims to be received as the standard and genuine text.

Now, be it known, that Griesbach was a Trinitarian; and has set aside, from the text of his Testament, three passages, which have been, in times past, among the main supports of the Trinity. These are the following; 1. John, v. 7. 'There are three that bear record in heaven; the Father; the Word, and the Holy Ghost; and these three are one.' Acts xx. 28. 'Feed the church of God, which he hath purchased with his own blood.' 1. Tim. iii. 16. 'Great is the mystery of godliness; God was manifest in the flesh.' The first of these texts Griesbach rejects entirely, as it is not contained in any of the Greek Mss. with the exception of one very modern, and of no authority, as it was copied from the Latin Version. Trinitarian writers, most competent to form a judgment of the matter, acknowledge that this text is 'indisputably spurious.' In the second of the above passages, the word 'God' has been substituted, without authority, for 'Lord' which was the original reading. In Griesbach's text, it reads—'the church of the Lord.' In the third passage, instead of 'God was manifest in the flesh,' the true and original reading, according to the same authority, was thus—'he, who was manifest in the flesh, was justified' &c. These three passages, therefore, are given up by Trinitarians themselves. No respectable writer at the present day would presume to quote them as a part of genuine scripture.

To the above passages should be added Rev. i. 8. which, according to Griesbach, should stand thus;—'I am Alpha and Omega, the beginning and the ending, saith the Lord God, which is, and which was, and which is to come, the Almighty.' In the 11th verse Griesbach rejects entirely these words,—'I am Alpha and Omega, the first and the last.'

2. To the second class of passages may be referred those, which relate to God, but have been incorrectly applied to Christ. John, xx. 28. the exclamation of Thomas to Christ, 'My Lord and my God!' The first expression was probably addressed to Jesus, in acknowledgment of his real presence, and the last, my God! seems to have been a pious ejaculation, which involuntarily burst forth from a mind before incredulous, but now suddenly overwhelmed with astonishment at this display of Almighty power in raising Christ from the dead.

Rom. ix. 5. 'Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.' This may be understood as an ascription of praise to God. God be blessed, or blessed be God, forever!

Heb. i. 8. 'But unto the son he saith, thy throne, O God, is for ever and ever.' This passage is quoted from Ps. xlv. 6. and was there addressed to Solomon. In both places we believe it should be rendered thus, God is thy throne for ever and ever. A similar construction of the original occurs in Ps. lxxiii. 26. 'God is my portion forever.' The verses which follow, Heb. i. 10—12, are quoted from Ps. cii. 25—27, and in both places are addressed directly to God. In 1 John iii. 16. it will be seen that the words '*of God*' are in italics. All such were added by king James' translators. They are not in the original. 1 John v. 20. 'This is the true God and eternal life.' *This* refers to God, spoken of immediately before as 'him that is true.'

3. The third class includes those passages, in which divine names, attributes, works and worship are supposed to be ascribed to Christ. John i. 1. 'The word was God.' By 'the word,' is probably to be understood an attribute of God, either his wisdom, or power, or both, which some heretics of the apostle's time maintained to be a distinct being from God and eternal with him. The apostle here argues that this is not a distinct being from God, but merely his attribute, not to be separated from him;—it is in fact God himself. As striking a personification of the divine attribute of wisdom is found in Prov. viii. particularly 22—30. When in the 14th vs. it is said, 'the word was made flesh,' I suppose the meaning to be, that 'the wisdom of God was remarkably manifested in Jesus Christ.' If there be any passage, in which Christ is called God, I believe it is in an inferior sense. See Ps. lxxxii. 6. John x, 34. Moses is called a God. Exod. vii. 1. I do not think, however, there is any such passage.

Is. ix. 6. 'His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father.' It is not said that the person alluded to shall be the mighty God, but his name shall be called so. The same applies to Math. i. 23. 'They shall call his name Emmanuel,' i. e. 'God with us.' Nothing was more common among the Jews than to give to children names significant of some remarkable circumstances of birth or destiny. Thus Eli means my God; Eliab, God my father; Elihu, my God himself; Elijah, God the Lord; Lemuel, God with them. But I believe the text should be translated thus; His name shall be called wonderful, counsellor of God, (or divine counsellor,) mighty, father of the everlasting age, or of the age or dispensation to come; referring to the Christian dispensation, which is to endure through all time, and of which Christ is 'the author and finisher,' 'the alpha and omega, the beginning and the end, the first and the last.' Heb. xii. 2, Rev. xxii. 13.

Some passages have been supposed to ascribe divine attributes and works to Christ. The language I believe to be figurative. Paul says of himself, 'I can do all things.' Phil. iv. 3. John says to Christians in general, 'Ye have an unction from the Holy One, and know all things.' 1 John ii. 20. These are examples of universal propositions, which are not to be understood in the full extent of their signification. The works of creation ascribed to Christ were works not of the natural but of the moral creation. 'If any man be in Christ he is a new creature.' In him 'all things have become new.' 2 Cor. v. 17.

Divine worship is thought to have been paid to Christ. The original word, however, means merely homage, respect, or obeisance, as in 1 Chron. xxix. 20. 'All the congregation bowed down their heads, and worshipped the Lord and the king.'

4. To the fourth class of passages may be referred those, which have been mistranslated and misunderstood. Phil. ii. 5—8. The common translation says that Christ 'thought it not robbery to be equal with God.' Probably the true sense of the original may be more fully expressed thus;—'Let the same dispositions (of humility and benevolence) be in you, which were in Jesus Christ; who, being the image of God, did not think his likeness to God a thing to be eagerly retained, but lowered himself, and took the appearance of a servant, and became like men; and, being in the common condition of a man, he humbled himself, and submitted to death, even the death of the cross.'—(Prof. Norton.) John x. 30. 'I and my Father are one.' This means one in counsel or intention,—i. e. have the same mind. This appears from John xvii, 20---22.

To most of the above passages Trinitarians, of course, would give a different explanation. How then shall common Christians decide between them? This is the rule; 'Of two interpretations of a passage, which seems to be doubtful, that one should be adopted as the true interpretation, which best agrees with the current language and uniform tenor of the Scriptures.' G.

SECESSION FROM THE METHODIST EPISCOPAL CHURCH.

Messrs. Editors,—In order to a right understanding of the annexed documents, I would premise a brief statement of the facts that have called them into existence. In East Cambridge, during the last year, the Ministers of the Methodist, Unitarian and Universalist Churches have once mutually exchanged pulpits. This and the friendly intercourse of the Ministers one with another, led to more united action by the Churches. On Christmas eve last they joined together in commemorating their common head, Christ Jesus, and in partakng of the sacrament. Since then at various times Union Conference Meetings have been held. And very happy results have been found to follow them, in more of piety to God, and more of Christian intercourse both in and out of the Sanctuary by the different denominations. But this very desirable state of things has not been permitted to continue without censure on the part of those, whose exclusive feelings would not only cut themselves off from intercourse with Christians of another name, but would check the union of those of more liberal mind. At the last session of the Conference of the Episcopal Methodists, the course of the Rev. Mr. Wilson was subjected to discussion; and the following resolution, adopted 'by a large if not a unanimous vote,' appeared in the Herald of July 13th, as the result.

Resolved, That, in the opinion of the New England Annual Conference of the Methodist Episcopal Church, it is highly *inexpedient* and *unjustifiable* for Methodist Ministers to *seem* to acknowledge the *Evangelical* character of either Unitarians or Universalists, by exchanging pulpits with them or uniting with them in the celebration of the Christian sacraments.' The Secretary of the Conference also transmitted to the Rev. Mr. Wilson the following resolution, which I have been allowed to transcribe.

'Resolved that the course taken by the Rev. S. W. Wilson in communing, and exchanging pulpits, with Universalists, meets with our decided disapprobation and that he be required to desist from such a course in future.'

To this command, Mr. Wilson felt that he could not conscientiously submit, and the only alternative left to him was to withdraw from that body which would infringe upon his Christian liberty. His determination to do this he made known to his congregation, at a Meeting called on Sunday evening, 17th inst. In consequence of this, and the strong approval Mr. W's course met with from his Society, a unanimous vote was taken to sunder the connexion of the Church with the Episcopal Methodist body, and to retain their beloved Pastor among them.

The letter of Rev. Mr. Wilson, to the Superintendent of the district, stating his reasons for withdrawing from the Methodist body, breathes so nobly independent and truly Christian a spirit, that I rejoice to be permitted to make it public.

E. C.,—— *July* 17, 1842.

Rev. D. Kilburn,—Dear Brother,—I have seen and prayerfully considered two resolutions passed by the New England Conference at its recent session, one published in the Herald and Journal of 13th inst. and the other privately communicated to me by Rev. C. Adams, Secretary of the Conference under date of 6th inst. in both of which I find myself made the subject of *special legislation*.

This I most sincerely regret; but *law* is *law*, right or wrong; and as I have no disposition to put you and a Council of my brethren to the trouble of arresting, trying, and punishing me as a transgressor, I am under the extremely painful necessity of *quietly* and *peacefully* withdrawing myself from the Church of my choice. I must,—I will,—and no human legislation shall prevent me—love the image of my Master, see it where I may, or in whom I may. I can never be compelled to treat a pious devoted child of God as 'a heathen man, and a publican,' though he may be *technically* called a Unitarian, or a Universalist.

The language of the immortal Wesley, which is so Christ-like and so heavenly, expresses more perfectly than I can for myself the warm feelings of my heart.

'I will not quarrel with you about any opinion; only see that your hearts are right towards God, that you love the Lord Jesus Christ, that you love your neighbor, walk as your Master walked; and I desire no more. I am sick of *opinions*, I am weary to hear them, my soul loathes their frothy food. Give me *solid, substantial Religion*. Give me a humble lover of God and man, a man full of mercy and good fruits, without partiality—a man laying himself out in the work of faith, the patience of hope, the labor of love.

Let my soul be with such Christians wheresoever they are, and whatsoever opinions they may hold.'

'*He that doeth the will of my Father in Heaven, the same is my brother, and my sister, and my mother.*'

While these are the honest and unsophisticated statements of my heart, nothing in this world could induce me to subscribe to their *exact counter*, as plainly expressed in the Resolutions. Never, never, while I have the feelings of a Man or bear the name of a Christian can I consent to be governed by such extra-judicial enactments as those set forth in the Resolutions. I wish it *distinctly* understood, that I am the same in my sentiments and feelings now that I have been during the *thirty years* of my ministry in the Methodist Episcopal Church. I am the same man I have been only with this difference. I have lost the whole of my *denominational bigotry*, and have had its place supplied by a sweet increase of love to God and love to his people of *every name and order*. I am now no longer under the ecclesiastical control of the Methodist Episcopal Church. I stand before the Christian world, *Free, Unfettered and Independent*, the sincere friend of all denominations, but the servile slave of none. I forgive my brethren, who have ignorantly inflicted an incurable wound on my heart—and take my leave of them all, with weeping eyes and a bleeding heart.

Yours respectfully,

SHIPLEY WELLS WILSON.

It augurs ill of the Church that can drive such men from its bosom, but it augurs well for the future, when narrow souled despotism meets from such men so noble a rebuke. This instance of manly independence, I doubt not, will nerve some more timid, to take a like stand. The Conference, by such attempts to destroy the hydra—Liberality, will find its labors more than useless. From the dragon's teeth it sows—will spring up men armed with the principles of Christian liberty to rend and overthrow it. Mr. Wilson has borne an unblemished reputation, for the thirty years during which he has been connected with the Episcopal Methodist Church, and was at one time Editor of the Zion's Herald. The 'Church of his choice' always has been and still is dear to him. He has spent the best of his days in her service, and is approaching the evening of life, with a family dependent upon him. To sever his time-hallowed sympathies and disregard all considerations which a worldly expediency might suggest, was the work of strong principle and fearless adherence to duty. We doubt not he will find his reward; for 'Blessed are they that are persecuted for righteousness sake.' One reward especially we trust he will receive—that of finding his noble stand for the *practice* of Christian love inducing others to a like course—arming them with fortitude to endure opprobrium and loss, if need be, for the cause of Christian *Love* and Christian *Freedom*. L.

ORDINATION AT MANCHESTER, N. H.

On Tuesday, the 19th inst, the Rev. O. H. Wellington was ordained as Pastor of the First Unitarian Society in that place. the Services of the occasion were as follows:

Introductory Prayer and reading of the Scriptures, by Rev. Mr. Thomas, of Concord. Sermon, by Rev. Mr. Stetson of Medford, from 2d Corinthians, v, 20. 'We are ambassadors for Christ.' Ordaining Prayer and Fellowship of the Churches, by Rev. Mr. Osgood, of Providence. Charge, by Rev. Mr. Thomas. Address to the people, by Rev. Mr. Channing, of Nashua. Concluding prayer, by Rev. Mr. Gage, of Manchester.

The large Hall, which was occupied on the occasion, was filled by attentive hearers. The services throughout were remarkably interesting and impressive; and the Sermon by Mr. Stetsen, on the importance and value of the Pulpit, was an exceedingly able and spiritual discourse.

The Society in Manchester is in its infancy, and now comparatively small. For a time they will have to struggle with difficulties on account of their limited means, and the prejudices which exist in a community unacquainted with our views of religious truth; but we cannot doubt, that, with the religious faith and zeal, in which our friends have entered upon the work, and in a place, destined to become the manufacturing Manchester of America, the Society will prosper and increase until the 'little one shall become a thousand.'

At present they need the sympathy of our friends, and an expression of it they have in several instances received, which they gratefully acknowledge. A beautiful instance of it was exhibited, during the delivery of the right hand of Fellowship, in the presentation of an elegant Pulpit Bible, the gift of the Ladies in the Parish of which the speaker was Pastor.

On the whole I never have attended a similar service where the performances were of a higher order and more impressive.

God grant that it may be seed sown on good ground, and be blessed to the spiritual good of Pastor and People. K.

UNITARIANISM IN CENTRAL NEW YORK.

We are happy to present to our readers the following extract, which the Secretary of the A. U. A. has kindly permitted us to make, from a communication he has received from a clergyman, lately of the Presbyterian denomination, who has embraced our faith, and is now engaged in its propagation.

It is dated, Oneida Castle, July 18, 1842.

Since I wrote you, I have seen our ex-

cellent friend Mr. Storer, of Syracuse, who mentioned to me the newly formed Society in this place and the contiguous village of Vernon, as probably needing a minister. Furnished with an introduction by him, I have been here now about a week, and preached yesterday to very good congregations, in both villages. Much interest is evidently felt in the undertaking; and as it is sustained by a number of the most intelligent, wealthy and benevolent persons in this community, it will undoubtedly prove permanently successful, and I trust very useful. They have in Vernon a beautiful and commodious Church which they expect to have in readiness for religious worship a week from next Sunday. The two places will unite in sustaining a preacher, and the calculation is, that, as the intermediate distance is but five miles, he will officiate at one place in the morning, and at the other in the afternoon. As they are now prepared to maintain, and anxious to enjoy regular ministerial service, I have thought it my duty to stop here a while, a few sundays at least; how much longer, will depend, I suppose, upon the probability of my services proving useful to those concerned. * * *

* * * I was pleased to have it in my power to accommodate Mr. Storer, by supplying his desk, a week ago yesterday, during his absence at Seneca Falls. His small chapel was filled, as it usually is, by a congregation, which, in intelligence and propriety of demeanor during public worship, is, I think seldom exceeded. I enjoyed the acquaintance of Mr. S. some two years before I left the Presbyterian ranks, and I have ever been greatly indebted to his gentlemanly and Christian civilities. In an atmosphere of unusual bigotry and intolerance, he has maintained a uniform dignity and courtesy of character, which has done much to disarm prejudice, and win respect.—The great cause of Christian liberty, with which Unitarian Christianity is identical, is, if I do not entirely misjudge, rapidly, or at least surely advancing in this part of the country. The incompatability of the religion of creeds and systematic formularies of faith with the right of private judgment and the progress of truth is much more deeply and extensively felt than heretofore. All *free* minds are therefore friendly to liberal Christianity.

Yours, in the hopes of the Gospel,

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RECENT PUBLICATIONS.

Plain Sermons on Practical Subjects, by the late Lant Carpenter, L.L.D. Bristol.

This is a small pamphlet containing six short, plain, serious sermons, intended particularly for 'that portion of his flock towards whom his sympathies were ever awakened,—whose temporal and spiritual wants he ever labored to relieve,—his Poorer Brethren.' They are designed to show the application of religion to the daily duties of humble life. The following extract is from the first sermon, on the improvement of Talents.

'A mother's influence, when wisely directed, must always be the greatest in bringing up the tender mind in the nurture and admonition of the Lord: in every situation of life, this is the case; among the poor, peculiarly so; and that poor woman who studies to make home a place of comfort for her husband after his day's labors are over, who early trains her children to fear the Lord, and to be honest and industrious, and who by precept and example preserves her daughters from the love of dress, (so often the first step to female ruin,) and teaches them modesty in all their deportment,—she is employing her humble, but very important talents in such a way as will meet with the approbation of that great Being, to whom all worldly distinctions, even the highest, are as nothing.'

The second and third sermons treat of the 'Influence of Religious Principles on the conduct and happiness of the poor.'

'The comfort of the poor depends greatly on their conduct towards each other. Civility to his superiors in worldly station, and mildness and good humor in his intercourse with his equals or inferiors, contribute powerfully to gain for the poor man the kindness and the regard of all. If affection and cheerful kindness reign in his humble dwelling, his lot, however hard, is greatly to be preferred to that of the man, who, in the midst of the splendor and accommodations of wealth, scarcely knows what it is to love and to be loved, nor the delight of domestic peace and harmony. Happiness depends much more upon our own dispositions, than on our rank in life.'

The last extract we can make is from the fifth sermon, on the conduct of Jacob toward Esau.

'What an awful instance do we see in this history, of a Parent corrupting a child! A mother not only urges, but commands a son to defraud his brother, and to deceive his aged and blind father. To this criminality was Rebecca led by her desire to raise her favorite to the privileges, which, by birth, belonged to the son whom she did not love. It is a dreadful thing when a Parent's bad example prepares the way for his children's wickedness; but it is still more dreadful for a Parent intentionally to lead them from the path of duty,—intentionally to seduce them into that way which leadeth to destruction. I fear it is no uncommon thing for Parents to encourage their children in their neglect of the strict principles of duty, and even in their contempt for them, and their violation of them; and that it is still more common for them thoughtlessly to encourage those words and actions, which, by the thoughtful and experienced, can be regarded only as the first steps in the progress of vice. May it never be our agonizing self-reproach that *we*, who have been appointed by Providence to bring them up in the fear of the Lord, have been their teachers in the way of sin!'

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The Christian Reformer; or Unitarian Magazine and Review. July, 1842. London.

This number contains several articles written with ability, and possessing much interest. It introduces an extract from the Sermon, delivered by Mr. Newell of Cambridge, on the day of the Annual Fast, April 7, 1842, with the following remark:

'Mr. Newell is a bold rebuker; and, looking on from a distance, we venture to say that this patriotic 'showing their sins to his people, is the surest way to moderate, if not to disarm, the resentment of European and especially English sufferers from the unprincipled machinations of American speculators.'

An able article on German Anti-Supernaturalism; being a review of Six Lectures on Strauss' Life of Jesus, by Philip Harwood, concludes with the following forcible remarks:

'We here close our examination of Mr. Harwood's volume. Of its literary character we have said nothing, and we need say little. That it manifests considerable ability, we think no one can dispute, and we have been struck repeatedly by the force and liveliness of the author's language. But to the calm and comprehensive judgment needful for the useful discussion of so grave a question as the origin of Christianity, he has, we think, but little claim. The confidence with which his own conclusions are enunciated, as though they were undoubted truths, and the off-hand style in which he treats his subject, are indications of a self-sufficiency which is, in our estimation, a further disqualification. Yet this very quality will probably give his book a currency among some readers, by whom a tone of assurance is thought to indicate undoubted superiority. Other causes will probably tend to give a temporary currency to his views. The idea that the discoveries and opinions of the present age are to supersede much or all that has been believed or taught before, prevails extensively; and novelty, which on such subjects as the present is a just ground of distrust, is regarded as a recommendation. Added to which, speculation is a pleasanter exercise to many minds than patient inquiry and thought; and that system which best coincides with its tendencies, and offers the widest field for its exercise, will be heartily welcomed. But when the sprightliness of youth is tamed by the soberness of advancing years, the pressure of sorrow, or the approach of death; when the mind, tired with speculation, desires to find some resting-place for it faith and hope, what has unbelief to offer? Nothing. The very changes in its form and aspect, as detailed in Mr. Harwood's pages, shew its unsatisfactory character: one school of 'rationalism' has sprung up after another, superseding or destroying, so far as it has prevailed, the school which preceded; and it is probable that, before long, Strauss will be attacked, and his hypothesis demolished, by some other candidate for the suffrage of unbelief. Happily, the wants of man's heart correct, in course of time, the vain imaginations of his speculative faculties; and the religion of the Gospel emerges from amidst the commotion of opinion, as the rock rises unshaken from amid the angry billows which seemed ready, just before, to uproot or overwhelm it, with the sunshine of heaven upon its head, and the scared and agitated sea-fowl gladly taking refuge on its sides and ledges. But though the general mind thus returns, after a while, to sounder views, the individual mind too often suffers from the influence of unbelief. Not that unbelief can long satisfy or soothe the thoughtful and anxious heart, which requires, in the day of trial, something more than declamation such as that with which Mr. Harwood winds up each lecture; but it indisposes or disqualifies the mind for the reception of better things. What, then, becomes of those who, in the confidence, not to say presumption, of their brighter days, have rejected Christ? Some, perhaps most, find shelter, such as it is, in apathy; some in implicit faith in the system which undertakes most confidently to relieve them from the labor and responsibility of inquiry; while others, more happy, breaking through the toils in which they have been ensnared, return, on just conviction, to the faith once delivered to the saints; addressing the Savior in the words of the disciples of old, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God.'

Desecration of the Sabbath.—We have been gratified to perceive that the gross outrage, committed by a portion of the military on the feelings of worshippers in several of the Churches of this city, on the last Sabbath, has been spoken of in many of the papers with that severity of reprehension which it deserves. We are personally knowing to the fact, that the services in one of the Churches were disturbed, and the feelings of the congregation most painfully tried, by the passing of the companies with a throng of men and boys in the street, and the martial music in full play. The following remarks are from the Boston Daily Advertiser:

'The feelings of many of our citizens were highly outraged on the last Sunday by the very unusual occurrence of the march of a military company several times through the streets, with a band of music playing lively airs, disturbing not only the customary repose of that day, but interrupting the religious services at one or more of the churches by which they passed. It is due to the company from Albany, who were escorted in this manner to and from the church where they attended divine service, to say that the blame of this proceeding is not attributed to them, but to the military company belonging to this city which formed the escort. We allude to it for the purpose of preventing the repetition of such a proceeding, by saying that so far as we have heard any expression of opinion upon it, it has met with universal censure.

NOTICE.

The services for the Dedication of the new Church, erected by the Congregational Society in Watertown in place of that which they lost by fire, are expected to take place on Wednesday next, August 3d, at half past 2 o'clock, P. M.

OBITUARY.

MRS. E. M. GIBBS.

Died, at her residence near Galveston, on Friday 17th instant, Mrs. E. M. Gibbs, formerly of Boston, Massachusetts.

The shaft of Death seldom brings with it so heavy a burthen of affliction as it has done, in making the subject of the foregoing obituary notice its victim. Endowed with a highly cultivated and intelligent mind, the deceased possessed the happy talent of communicating from the treasures of her knowledge to those in whose society she was, and in a manner which never failed to engage the attention and convey instruction.

Devoted to the great cause of Education, she had gathered around her a little flock who daily received lessons of wisdom, which fell from her lips upon their listening ears, as the dew of Heaven distills on the parched and withering flower. The day from morning until the evening shade, was too short to satisfy her pupils with listening to her instructing voice, and seemed to bring no weariness to her, in an employment which constituted the great object of her life, and to which she sacrificed all the ordinary enjoyments of Society. Rarely can an instance be found in which a mild, patient and affectionate disposition, a mind well stored with useful knowledge, a heart full of pious and Christ an devotion, a happy talent for imparting instruction, with a soul devoted to and luxuriating in the employment, were so happily blended, as was displayed in the character of Mrs Gibbs.

Not only have her own children and relations been called to mourn her decease, but parents and children of other kindred, and especially the orphans of the lamented Colonel Fannin, whom she had adopted in her family, and whom she watched over and educated with truely maternal tenderness, sympathize most sincerely with them in the bereavement, and participate most deeply in this affliction.

By this dispensation of a mysterious Providence, society has lost one of its brightest ornaments, the cause of Education, in this country, and one of its most sincere and ardent friends, and many children a parent.—*Galveston Gazette.*

GENERAL INTELLIGENCE.

The following remarks upon the North Eastern Boundary, taken from the National Intelligencer, will be read with interest:

Our paragraph in Saturday's paper, respecting the Boundary Negotiation, turns out to have been well founded. It is now generally known that all the Commissioners from the two States interested in it have signified their assent to the line proposed. If no unforseen or unexpected difficulty should arise, this very important transaction will ere long receive its completion. What the line agreed on is, or what are its terms or conditions, we have not yet learnt. We take it for granted that all these are fair and honorable; and as they are satisfactory to the parties principally concerned, we doubt not they will prove equally so to the country. And most sincerely do we congratulate the country on the settlement of a controversy, of, we may say, *fifty years' duration*—a controversy which has even threatened to involve the country in the calamities of war.

John James Audiborn.—A few days ago, there arrived at the hotel erected near the Niagara Falls, an odd looking man, whose appearance and deportment were quite in contrast with the well dressed and polished figures which adorned that celebrated spot. He seemed to have just sprung from the woods. His dress which was made of leather, stood dreadfully in need of repair, apparently not having felt the touch of the needle woman for many a long month. A worn out blanket, that might have served for a bed, was buckled to his shoulders; a long knife hung on one side, balanced by a long rusty tin box on the other; and his beard uncropped, tangled and coarse, fell down upon his bosom, as if to counterpoise the weight of the dark thick locks that supported themselves on his back and shoulders. This strange being, to the spectators, seemingly half civilized, half savage, had a quick glancing eye, an elastic, firm movement, that would no doubt, on his way through the cane breaks, both of the wilderness and of society.

He pushed his steps into the sitting room, unstraped his little burden, quietly looked around for the landlord, and then modestly asked for breakfast. The host at first drew back with evident repugnance at the apparition, which thus proposed to intrude its uncouth form among the genteel visitors, but a few words whispered in his ear speedily satisfied his doubts. The stranger took his place in the company, some staring, some shrugging, and some laughing outright.

Yet reader, there was more in that single man than in all the rest of the throng. He was an American woodsman, as he called himself; he was a true, genuine son of nature, yet who had been entertained with distinction at the table of princes—learned societies, to which the like of Cuvier belonged, had bowed down to welcome his entrance; kings had been complimented when he spoke; in short, he was one whose fame will be growing brighter, when the fashionables who laughed at him, and many such greater even than they, shall have perished. From every hill top, and every deep shady grove the birds, these blossoms of the air, will sing his name.—The little wren will pipe it with her matin hymn about our house: the oriole carol it from the slender grasses of the meadows; the turtle dove roll it through the secret forests; the many voiced mocking bird pour it along the air; and the imperial eagle, the bird of Washington, as he sits in his craggy home, far up the blue mountains, will scream it to the tempests and the stars. He was John James Audiborn, the ornithologist.—*Memorial.*

Damage by Lightning.—A three-story house, occupied by Mr. Fessenden, at Wayland, about fifteen miles from the city, was struck by lightning yesterday about two o'clock, P. M., and very much injured. The fluid descended two flues of the chimney, which was nearly demolished, burst through at each story, tearing the chambers and destroying the furniture in each, and bursting through at each side of the house at every story upon the south side.

There were in the house about forty persons, eighteen of them from this city, including eight of the branch pilots of Boston, who had assembled to attend the funeral of their late respected brother pilot, Mr. Willis, whose remains were carried out from the city. Every person present was more or less affected by the shock. Mr. Oliver, one of the pilots, had the legs of the chair upon which he sat, broken from under him, and also received a severe shock in the stomach. A young woman of the house received the most injury, having her lower limbs, from her stomach downward, badly scorched, besides being injured by the shock. She however recovered.

It was fortunate that all the people in the house were in the lower story, for any person in the chambers, where the fluid burst through with so much violence, must have been instantly killed. As it was, considering the violence of the shock, and the injury done to the house, it was almost a miracle that no one was killed.

A building in another part of the town was also struck by lightning, and several horses were killed.—*Boston Courier.*

Bunker Hill Monument.—The Cap Stone of the Monument, forming the apex of the pyramid, was laid on Saturday morning, in presence of the Directors of the Monument Association and a number of citizens. As the clock struck six, a signal gun was fired by the Charlestown Artillery, and the steam power for raising the stone was immediately put in motion. Mr. Edward Carnes, Jr. went up upon the stone, which bore also the American flag. In 16 minutes the stone reached the top of the Monument, and at 1-2 past 6, it was laid in cement, and a national salute announced that the Monument was finished.

The corner stone of the Monument was laid June 17, 1825, in presence of Gen. Lafayette, and a great concourse of citizens, among whom were a large number who had shared in the dangers and honors of the battle of Bunker Hill. The Monument has been seventeen years in building—during more than half of which period the work was entirely suspended.—*Daily Advertiser.*

The Season.—The promise of a rich harvest to the husbandman was never, perhaps, fairer, than at the present moment. The face of the earth is every where burthened with a growth of vegetation, both for man and beast, of almost unexampled fertility. The crops of hay and English grain are uncommonly prolific, and are being gathered into the garners in great abundance. The hot and dry weather of the week past has been very favorable for this purpose. In a short tour across the state of Massachusetts, the last week, we found vegetation every where in a most prosperous and promising condition. But in the counties of Worcester and Hampden, we found the products of the earth in a more backward state than in our own vicinity, except, perhaps, on the banks of the Connecticut river. Corn especially was not near so forward in the fields. In our 'sterile region,' as it has been wont to be called, we find the face of the earth as densely covered, and in as great variety, as in the 'heart of Massachusetts' or elsewhere—and our English grain, already 'white to the harvest,' while in other sections, considered as the best part of the creation, it appeared as if it was, if not 'yet four months to the harvest,' as least considerably behind New Hampshire.—The Granite soil, though cold, and requiring hard labor in its cultivation, yet, nevertheless, with patience and persevering industry, it afterward yieldeth forth its peaceful fruits, in due season and abundance, and its inhabitants are reaping them, and faint not.—*Farmer's Cabinet.*

Miraculous Preservation.—The Charleston S. C. Patriot of the 18th instant says:—We are happy to state that Messrs. Mathey, Friand and Rogers, and the colored boy who accompanied them and who were supposed to have been lost at sea, have been most miraculously preserved. It appears that they left the city about 7 o'clock Saturday evening, and from a mistake as to the position of the lights got upon the breakers at Pelican Point, where the boat upset about ten o'clock.—Being able to swim, they got upon her bottom, drifting about at the mercy of the winds and waves, and on that night were carried to sea. On Sunday at day-break, they were in sight of Charleston lights. They remained about 40 hours in this perilous position, without food or drink, having become quite exhausted, when fortunately late on Monday afternoon they discovered a sail which proved to be the schooner Empire, Capt. Southwick, from Charleston, bound to St. Augustine, and being taken on board were treated with much kindness by Capt. S. and lady—the E. being then 18 miles from Charleston Light. When within fifteen miles of St. Augustine, they fell in with the schooner Stephen & Francis, Capt. Coxetter, bound to this port, from St. Augustine, to which vessel they were transferred and arrived here yesterday morning, being on the whole one of the most miraculous preservations on record.

Palestine.—A letter from Alexandria thus speaks of the American Missionaries in Jerusalem:

'The persecutions against the American Protestant missionaries have been such that they have left the country. Though the Protestant Bishop of Jerusalem is daily and constantly opposed in the exercise of his mission, he does not the less give his attention to the construction of a church, a college and a hospital. He walks the streets under a shower of stones, for the inhabitants are shocked at the sight of a bishop *having a wife under his arm!*'

Africa—Remarkable Discovery.—In Africa a discovery has been made, not far from Boussissi, of an ancient bridge, spanning by a single arch the stream of the Oned Heobiba, which has given rise to many speculations. It is in perfect preservation; and a comparison of the cement used in its construction with that found in the ruins of Hippona, is said to suggest an antiquity of not less than thirteen or fourteen centuries.'

Vegetable Ivory.—It is said that the French discovery ships have introduced, from the South Seas, a new vegetable, resembling the cocoa nut, but much smaller. When the outer shell is removed, the interior presents the appearance, and possesses all the proprieties, of the finest ivory. In the manufacture of articles to which its size is adopted, it is supposed that this vegetable product will entirely supersede the most costly tooth of the elephant.—*Southern Planter.*

MARRIAGES.

In this city, Mr. Timothy B. Soule to Miss Lucy H. Hunnewell.

In Chelsea, Rev. Thomas Lawrie, Missionary to Syria, to Miss Hannah F. Osgood.

In West Dedham, 20th inst. Mr. Jonathan Wadley, of Boston, to Miss Elizabeth Wheelock.

In Nantucket, by Rev. Robert F. Walcott, of Dennis, Hon. David Joy to Miss Charlotte, eldest daughter of Isaac Austin, Esq.

At Franconia, N. H., Philemon Putnam, Esq., to Miss Mary C. Noyes.

In Alexandria, D. C. on Thursday, 21st inst. Mr. John P. Townsend, of Boston, to Miss Laura Dunbar, of the former place.

DEATHS.

In this city, on Sunday night last, after a painful sickness of nearly two years, Lynde M. Walter, Esq., Editor of the Daily Evening Transcript, aged 43. He was a Graduate of Harvard College, in the class of 1817.

In this city, July 26, very suddenly, Mrs Louis Babb, 67.

In this city, July 18, Mrs Eliza, wife of Mr. Christopher C. Barney, 35.

In East Bridgewater, on Wednesday, the 20th inst. Dea. John Whitman, in the 108th year of his age. We hope to present our readers with some notice of the deceased in our next number.

In Edgarton, July 24, Mrs Emeline Perry, wife of Capt. Alexander Perry, 25 F-2.

In Duxbury, Vt, July 10, Capt John Colt, a soldier of the revolution, 88.

In Kennebunk, 24th inst. Mrs Louisa, consort of Capt. Ivory Lord, 44.

In Newark, N. Y. Gen Z. Russell, son of the late Judge R. of the U S. Court. He was an officer of the army during the last war.

In Marshfield, 25th inst. Mrs Mercy, widow of the late Capt. Azel Ames, 53.

On his passage from Tampico to the United States, June 8, Mr. Nathan Adams, formerly of Salem, 31.

In New Orleans, on the 14th inst. Mr. George Green, formerly of Boston, of the firm of George Green and Brother.

FURNESS FAMILY PRAYERS—Domestic Worship, by W. H. Furness, Pastor of the First Congregational Society in Philadelphia—a fresh supply just received, and for sale by J. MUNROE & CO, 134 Washington st. j30

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CLARK'S LECTURES—Lectures to Young Men, delivered in the first and second Presbyterian Churches in the city of Washington, and in the second Presbyterian Church in Alexandria, D. C., by Rufus W. Clark, A. M., pastor of the second Presbyterian Church, Washington—Just received and for sale by TAPPAN & DENNET, 114 Washington st. j30

THE PULPIT ASSISTANT—Containing more than three hundred outlines or skeletons of Sermons, chiefly extracted from various authors, with an Essay on the composition of a Sermon, by the Rev. Thos. Hannam; from the fifth London edition, revised, corrected and enlarged, by the Rev. James Anderson—a full supply received, and for sale by j30 TAPPAN & DENNET, 114 Wash. st.

MONTHLY MISCELLANY, for August—This day published—Contents—1. Christ's present connection with his Church; 2. Ware's Historical Romances; 3. A voice from the West; 4. Beneath and above the Tempest; 5. The Mystery of the Kingdom of God, a Sermon by the Rev. C. W. Upham; 6. The Mission of the Cross; 7. The Peace Question; 8. Death. Notices and intelligence. WM. CROSBY & CO, Publishers, 118 Washington st. j30

STUART ON STEAM ENGINES—Historical and descriptive Anecdotes of Steam Engines, and of their inventors and improvers, by Robert Stuart, Civil Engineer, 2vols, 18mo, plates and portraits—for sale by J. MUNROE & CO, 134 Washington st. j30

WILL BE PUBLISHED the first of August, the American in Egypt, with rambles through Arabia Petræa and the Holy Land, during the years 1839 and '40, by James Ewing Cooley, illustrated with numerous Steel Engravings, &c. Complete in one handsome volume, octavo, of six hundred pages. j30 SAXTON & PEIRCE, 133 Washington st.

BURNET ON THE THIRTY-NINE ARTICLES—An Exposition of the Thirty-Nine Articles of the Church of England, by Gilbert, with an Appendix, containing the Augsburg confession, &c., revised and corrected, with copious notes and additional references, by Rev. James R. Page, A. M.—of Queens College, Cambridge, minister of Carlish Chapel, Lambeth—this day received and for sale by TAPPAN & DENNET, 114 Washington st. j30

AMERICAN INSTITUTE OF INSTRUCTION.

THE Committee of Arrangements of the American Institute of Instruction give notice that the Institute will hold its next Annual Meeting at New Bedford, on TUESDAY, the 16th of August, and will continue in session three days.

All Teachers, public and private, and all persons interested in Education, are invited to attend these meetings of the Institute, hear the lectures, and take part in the discussions. On Thursday the 18th August, the County Common School Convention will be held. jy 30

ELEMENTS OF PRATICAL KNOWLEDGE—Or, the Young Inquirer answered; explaining in question and answer, and in familiar language, what things daily used, seen, or talked of, are; what they are made of, where found and to what uses applied. Including articles of food and nilment, miscellanies in common use, metals, gems, jewellery, and some account of the principal inventions and most interesting manufactures, with illustrations—a new edition, revised by the Secretary of a scientific society, in 1vol, 18mo—for sale by J. MUNROE & CO, 134 Washington st. j30

SLAVERY AS IT IS IN THE U. S.—An inquiry into the history of Slavery, its introduction into the U. S., causes of its continuance, and remarks upon the abolition tracts of W. E. Channing, D. D.—by Rev. T. C. Thornton. Just published and for sale by W. CROSBY & CO., 118 Washington street. july 30

GURLEY'S MISSION TO ENGLAND.—Mission to England in behalf of the American Colonization Society, by Rev. R. R. Garley—12mo. For sale by W. CROSBY & CO., 118 Washington street. july 30

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

PRESIDENTIAL VETO—In press and will be published in a few days, Observations on the late Presidential Veto, together with a plan for a change of the Constitution relative to this power. j30 J. MUNROE & CO, 134 Washington st.

TOWNSEND FEMALE SEMINARY.

THE FALL TERM of the Seminary will commence on Wednesday, Aug. 24th. Tuition as usual. Board and Washing, &c. per week 1.62 1-2.

A. G. STICKNEY, Sec'y.

Townsend, July 18, 1842. j23

NEW TRACT. No. 179—being the Seventeenth Report of the American Unitarian Association with the proceedings of the Annual Meeting May 24, 1842. Published and for sale by JAMES MUNROE & CO., 134 Washington street. jy 23

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young—1 vol. 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

NEW VOLUME, of the Monthly Miscellany of Religion and Letters—edited by Rev. E. S. Gannett.

On the first of July was issued the first number of the seventh volume of the above Periodical. Each number of this work contains a variety of original miscellaneous articles, a Sermon, Notices of Books, and the most complete record of Intelligence, both Foreign and Domestic, thus rendering it one of the most valuable, as well as interesting, works for those of our denomination, both in the city and country, who are interested in the progress of their belief.

Among those who have contributed to the Miscellany are the following, whose names, it is believed, will speak all in its favor that is necessary to say:

Rev. Drs. Dewey, Parkman, Frothingham, Francis, H. Ware, Jr., Pierpont, Braser, Walker, Noyes, Lamson, Damon, Gilman and Field—Rev. Messrs. Furness, Hall, Whitman, Peabody, Putnam, Palfrey, Hill, Thompson, Bellows, Farley, Holland, Robbins, Bartol, Barrett, A. P. Peabody, W. B. O. Peabody, Ellis, Waterston, Lunt, May, Burton, Simmons, Merrick, Coolidge, Lothrop, &c. &c.

The Miscellany is published in monthly numbers, of sixty large octavo pages, making two volumes of three hundred and sixty pages each, every year.

Terms—Three dollars per annum, or two copies to one address for five dollars. Clergymen or others sending us the names of six subscribers shall receive a copy gratis. Numbers for examination furnished on application to WM. CROSBY & CO, 118 Washington st. j23

ALUMNI OF HARVARD UNIVERSITY.—The Annual Meeting of the Association of the Alumni of Harvard University, will be holden in University Hall, Cambridge, at ten o'clock, on Tuesday, August 23d, (the day preceding Commencement.) An Address will be delivered by the Hon. Joseph Story; after which, and other exercises, the Alumni will dine together in Harvard Hall.

All Graduates of the University are earnestly invited to attend, and unite in the celebration. Those who intend so doing, are requested to give notice to some member of the Committee of Arrangements, on or before the 7th of August, in order that suitable preparations may be made for the dinner—the tickets for which will be one dollar each.

The Officers of the Association are: John Quincy Adams, President; Joseph Story, and Edward Everett, Vice-Presidents;—John Pickering, Horace Binney, Lemuel Shaw, Leverett Saltonstall, James G. King, Nathaniel L. Frothingham, Peleg Sprague, Director s; B. R. Curtis, Secretary.

The following individuals have been duly appointed the Committee of Arrangements, viz: John P. Bigelow, William Dwight, Patrick Grant, George T. Bigelow, Thomas Hopkinson, Alanson Tucker, H. Brimmer, Inches, William Debon, Charles Henry Parker, Samuel Parkman, Jr. William W. Greenough, Samuel L. Abbott, Jr.

Published per order of the Committee.

JOHN P. BIGELOW, Chairman. july 23

NEW BOOK, by Mary Howitt.—Tales for the people and their children; Little Coin, much care, or how poor Men live—a Tale for young persons, by Mary Howitt, author of Strive and Thrive, &c. This day published and for sale at TICKNOR'S, corner of Washington and School st. jy 23

THE BLUE BOOK.—Register of all Officers and Agents, civil, military and naval, in the service of the U. States, with the names, force, and condition of all ships and vessels belonging to the United States, and when and where built; together with the names and compensation of all printers in any way employed by Congress or any department or officer of the Government; printed at the Department of State. For sale at TICKNOR'S, corner of Washington and School streets. jy 23

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MOORE'S POETICAL WORKS—The Poetical Works of Thomas Moore, complete in 10 vols, 12mo; collected by himself; illustrated with two beautiful steel engravings in each volume—London—for sale by W. CROSBY & CO, 118 Washington st. j16

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Compiled by B. F. Baker, President of the B. M. E. Society, and conductor of music at Dr Channing's, and J. B. Woodbury, organist at the Odeon.

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LETTER TO THE FRIENDS OF REV. F. T. GRAY, and the Bulfinch street Society, occasioned by Strictures on two Sermons, preached by him, on Sunday, Nov. 29, 1841, at the Bulfinch street Church, by a proprietor of said Church—Just published and for sale by J. MUNROE & CO, 134 Washington st. jy2

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POETRY.

'YE MUST BE BORN AGAIN.'

BY J. A. SWAN.

There is a world of bliss untold,
Beyond the starry skies,
Where angels guard a happy fold,
With never-sleeping eyes;
Would ye, too, join that holy band,
That bright, celestial train,
Whose spirits haunt that sunny land?
'Ye must be born again.'

There, souls immortal bathe in light,
From care and sorrow free;
And time has lost his wasting flight
In a bright eternity;
Would ye put off this weary load
Of sorrow and of pain,
And seek to win that pure abode?
'Ye must be born again.'

There, bloom the flowers, fresh and fair,
Which never fade away;
And sweet perfumes embalm the air,
Through one eternal day;
There, crystal streamlets gently flow
Along the sunny plain—
If ye would seek *that* land to know,
'Ye must be born again.'

There, cherubim and seraphim
Their tuneful voices raise,
And sweetly breathe a joyful hymn
Of never-ceasing praise;
Would ye join that celestial choir,
And chant that heavenly strain?
Would ye tune heaven's harmonious lyre?
'Ye must be born again.'

Lowell, July 8, 1842.

MISCELLANEOUS.

THE LIEUTENANT'S BRIDE.

BY HELEN ASHTON.

It was the annual ball at West Point. The room was elegantly decorated with flags hung in festoons, sabres formed in stars, and all the other paraphernalia of military glory. The floor was crowded with officers of the army and navy, of every rank, from the midshipman and cadet upward. The military band of the post occupied the orchestra. Never, perhaps, had there been assembled at West Point a prouder assemblage of beauty than that which entranced the beholders. There were dark brunetts from Baltimore; golden-haired Hebes from Charleston; stately beauties from Philadelphia; gay belles from the more ostentatious New York: and even the fair blonde daughters of New England, with their blue eyes, their clear complexions, their proud dignity of mein. But among that brilliant array there was one pre-eminently beautiful. Tall and shapely in her figure, she moved through the room with the stately motion of a swan, eliciting admiration from every beholder. Her dress was simple, yet costly and beautiful. It was evident that the severest taste presided over the toilet of the fascinating Ellen Belvoir; for fascinating every one felt her to be who had listened, though but for a moment, to her gay sallies, or her subdued sentiment. Her every look, word and motion, was grace itself. She possessed that rare combination of qualities which constitutes the lady, in contra distinction to the mere pretender. But it was not her manners alone that rendered her so. Her politeness was that of the heart. She was no mere automaton; she would have been equally as affable and kind had she been in a cottage. But alas; it was the misfortune of Ellen Belvoir to have been born of a noble family, and she had been brought up with high notions of the superiority of blood. In this originated a trait of her character which is shared by too many of her sex—a scorn for all who could not trace their lineage to an equally noble origin with her's. But now, surrounded by admirers, and excited by the gay scenes around, even Ellen Belvoir had forgotten her prejudices.

'Who is that elegant man?' said she to her cousin, during an intermission betwixt the sets, glancing towards a noble looking officer in the uniform of a captain of the army; 'he has been in the room a full half hour, and yet he has not asked to be introduced to me. I declare,' she added gaily, 'I am quite piqued at his indifference.'

'Ah! coz, you will make him repent of it yet,' laughingly replied her cousin, 'or I mistake your sex. But see he is coming this way. He is an old messmate of mine, and I will introduce him—ah! Capt. Stanley, glad to see you,' and advancing from Ellen's side, her cousin grasped the hand of the approaching officer. The salutation was warmly returned, and a while the two friends were engaged in talking of the events that had transpired to each since they met last. At length, Stanley's eyes happened to fall on the spiritual face of Miss Belvoir, and from their looks of admiration, her cousin knew at once that an introduction would be considered a favor. He accordingly presented the young officer to Ellen, and, after a few remarks, sauntered across the room, leaving his cousin and Stanley together.

What is so favorable to love as a gay ball-room? and what ball-room is so dangerous as that of West Point? Both Ellen and Stanley were soon lost to every thing except each other. They danced together, promenaded in company, until they became the objects of whispered though general remark. Before the festivities of the evening had terminated it was universally gossipped about that the beautiful Miss Belvoir, and the hitherto heart-free Captain Stanley, had fallen mutually in love. Some affected to sneer at it; some wondered how it did happen; but all agreed that the two were the finest couple in the room, and were admirably fitted for each other.

The gossip of a ball-room was for once right. Ellen Belvoir had passed three winters since her coming out, without meeting with any one to subdue her virgin heart; but, from the first moment she saw Stanley, she felt a strange interest in him. His gallant bearing, his polished manners, his fine conversational powers, and above all a certain frankness of deportment towards her, so different from the sickening flattery daily poured into her ears, appealed at once to her fancy, and so subdued her judgment. She felt that Stanley was one to whom she could look up, and she knew that only such a character could possess her love. His eloquent tones vibrated in her ears long after they had parted for the night, and even in her dreams she saw his manly form bending admiringly over her.

Stanley had been equally charmed with his partner. Years had elapsed since he had been appointed to one of the stations in the far west, and during that period he had been completely excluded from refined female society. He occupied the time in picturing to himself the beau ideal of a being such as he could choose for a wife. On his return to the east he had met many lovely beings, whose fascinations his friends thought him incapable of resisting; but nearly a year had passed even less susceptible than on his return. He had sought in vain to realize his romantic dreams, and finding it impossible, was content to enjoy the reputation of a confirmed bachelor. Now, he thought he had met the divinity which he had so long adored in secret; for, in Ellen Belvoir, he fancied he saw every trait which he sought to have in a wife. As he became more confirmed in this first impression, and after a fortnight's sojourn at West Point, where Miss Belvoir had been passing the summer, Stanley became completely in love. Nor was Ellen less enamored of the young officer, whose gallant bearing attracted every eye, and whose services in the field had already won for him an enviable name. When therefore Stanley proposed for her hand, Ellen accepted it, for she was an orphan and an heiress, and already in possession of her property. It was arranged that the wedding should take place the ensuing winter.

The lovers at length parted, but only for two short months, preparatory to their future marriage. Business called the lieutenant to Washington, while the affianced bride, accompanied by her cousin, returned to Boston, by the way of Albany.

It was at the close of a hot, sultry day, that the carriage in which they travelled drew up at a neat public house in one of those quiet villages which are scattered through Massachusetts. They had journeyed the whole day through the mountains, and the sight of the white inn, with its green venetian shutters, and its pretty garden in the rear, all betokening the tidiness of the owner, was peculiarly refreshing to the travellers. The pleasant looking widow lady who met them at the door, increased their delight with the place.

'A sweet village you have here,' said the gentleman alighting, as he followed the landlady to a small but exquisitely neat parlor.

'Yes sir, although it is small,' answered the landlady; 'it is rarely that we have many strangers visiting here, and so the place is much as it was in the days of our fathers.'

There was something in the low, sweet modulated tone of the speaker, which made the interrogater start. Surely that voice belonged to no common innkeeper's widow.—There was that finish in the tones which is the surest evidence of a refined mind. His cousin seemed to notice this also, for when the landlady had retired, she said—

'Our hostess is certainly above the common order—one would almost think she had been born a lady, and transformed by some malignant genius into a common innkeeper's widow.'

'She is obviously a woman of education—perhaps some one whom distress has driven to this business for a livelihood. She has not always kept an inn be assured, coz.'

'Still, nothing ought to have induced her to stoop to so degrading an occupation,' said his fair cousin, her prejudices at once taking alarm; 'there are ways enough in which an impoverished lady can obtain a livelihood, without resorting to the trade of an innkeeper. Pshaw! coz, you are wrong, after all—the fact of her having adopted this business, is a sufficient proof that she is no lady,' and she gave somewhat of a haughty toss of her head as she spoke.

When, after an hour's rest, they met at supper, they were ushered into a neat room, a door from which opened into an apartment beyond, apparently a bed-room. This door was ajar, disclosing a portrait hanging on an opposite wall. The light in this inner appartment was somewhat dim, but Ellen could distinguish that the picture represented a young man in uniform, and a second glance assured her that the portrait was that of her affianced lover. The landlady noticed her emotion with some surprise, and as she sat down to do the honors of the table, looked to Ellen for an explanation. Miss Belvoir, fearing that her agitation had been noticed, said—

'Pray, if not too inquisitive, may I ask whose portrait I see within there? It bears a striking resemblance to one I have well known.'

'It is the portrait of my son,' quietly answered the landlady, but a proud smile lit up her face, as if she was conscious of the worth of him of whom she spoke.

'And his name?' breathlessly asked Ellen!

'Edward Stanley,' was the response; 'he has been on the frontier for years, and but lately returned. His first visit,' continued the fond mother, with pride, 'was paid to me and on his departure he sent that portrait.'

'Do you know where he is now?' asked Ellen concealing, by a violent effort, the interest she felt in the reply.

'At Washington, I believe—he wrote to me about a fortnight since from West Point, stating that he should have to visit Washington soon on business. Is your tea, Miss, agreeable?' she continued, suddenly recollecting that in her fondness for her child she had forgotten the duties of her station.

Shall we picture the struggle that took place in the mind of Ellen that night after she had retired? Her cousin in little thinking of the effect it was to produce bantered her on her love for the landlady's son, and had thus aroused prejudices which only her affection had hitherto kept down. What? should she, the proud, the gifted, the high born, wed the son of a village landlady?—Long she lay and thought of it, and every moment her pride grew stronger, although her love had struggled for the mastery, her pride of birth came off victor. Perhaps she had never loved with that single heartedness which is a true woman's jewel—but so it was—she rose the ensuing morning determined to break off the match with her lover. She resolved, however, not to apprise him of her determination until she had reached Boston.

During the rest of her journey, Ellen assumed a gaiety of tone little in keeping with her real feelings. She made no confidant of her cousin, for it was a part of her self-willed and imperious nature to rely wholly on herself. But when they reached Boston he accompanied her to her residence, and on taking leave, said laughingly, in reply to a retort of her's,

'Adieu, my sweet coz, and remember, when you are married, to buy the old inn, in——, as a sort of remembrance of old times.'

The shock struck home. Ellen had renewed the struggle in her breast betwixt love and pride, and the former had almost come off conqueror, when the unlucky retort of her cousin aroused all her haughtiness.—She had many good feelings, but she had lived so in the world, that she had become a believer in the truth of its maxims. What would her young friends say, she thought, if she married the landlady's son? She went into the house, and on the spur of the moment wrote a dismissal to her lover.

And how did he receive it? More in sorrow than in indignation. He sat down and wrote a reply, in which he coldly notified the receipt of her letter. No unworthy regret did he breathe—no attempt did he make to change her determination. His love hitherto had blinded him to this trait of Ellen's character but now it appeared in all its glaring deformity before him, and he renounced her, certainly not without pain, but without regret.

And years passed, and he saw and wooed another and a fairer bride. But Ellen never married. She repented her course on account of her heartlessness towards Stanley, but from the hour of their separation she faded away, as if some secret sorrow was at her heart.—She lived to become what she most dreaded—an OLD MAID.

FEMALE INFLUENCE.

Of what infinite value to society is that tenderness, compassion, and benevolence which the Almighty has impressed on the female heart! It is a woman's exclusive gift; it is the foundation of all her virtues—the mainspring of all her usefulness.

Let her, then, daily consider the awful responsibility of such a gift; let her consider it as amongst her most valuable possessions, and solely employ it for the benefit of her fellow-creatures; and more especially for the nursing, training, and educating the young of her own sex. Let her give her heart, her tenderness, her compassion, to the infant orphan and the deserted child.

Let her, in humble imitation of her great Master, become a teacher of the ignorant and the instructor of babes; and let her like him, fold in her arms the lovely emblems of those beings that form the kingdom of heaven.

Let her, with active zeal, bring little children to Christ that he may bless them: and though, under her fostering care, no great legislator, prince, or prophet may arise, a superior reward will await her labors—that which is promised to those who save a soul from death.

It will be her peculiar and happy lot to rear good Christians, and useful members of society; and above all, blessed spirits for eternal happiness in the communion of saints made perfect.

EDUCATION.

We copy the following article from the Newark Advertiser.

'It would appear by the late census that there are upwards of half a million of the free white inhabitants of our country, over 20 years of age, who are unable to read or write! The annexed table shows the number in the several States, and the proportion which that number bears to the whole number of whites. New Jersey, it will be seen, is, according to this standard, the eighth State in point of popular intelligence. By the same rule, Connecticut stands at the head of the Union, and North Carolina the lowest in the scale. The 'chivalrous South' appears to be far below the Northern and Eastern States. The difference between South Carolina, (the birth place of Nullification,) where every twelfth man is unable to read and write his name, and Connecticut, (the land of common schools,) where the proportion is the other way more than five hundred to one, is a most striking and instructive commentary upon the state of social and moral improvement in the respective States.

It is proper to remark, in justice to our common country and its peculiar and beneficial institutions, that the apparent proportion of popular ignorance is materially increased in some of the States by the presence of large numbers of aliens. Thus New York and Massachusetts, second to none in the facilities for education, have in their large towns great numbers of foreigners, not yet assimilated to American institutions. The same is true to a great extent of the new States. But for those proud members of the 'old thirteen,' Georgia, Virginia, and the two Carolinas, there is no such excuse:

Number of whites over 20 who cannot read or write.

Connecticut,	526, being 1 in	574
Maine,	3241	154
Vermont,	2270	128
New Hampshire,	927	307
Massachusetts,	4448	104
Michigan,	2173	97
Rhode Island,	1600	66
New Jersey,	6385	55
New York,	44,462	55
Pennsylvania,	33,940	49
Ohio,	35,394	42
Louisiana,	4,861	32
Maryland,	11,695	27
Mississippi,	8,360	21
Indiana,	38,100	18
Illinois,	27,502	17
Missouri,	19,457	17
Alabama,	22,592	15
Georgia,	30,717	13
Kentucky,	45,018	13
Virginia,	58,732	12
South Carolina,	20,615	12
Arkansas,	6,567	12
Delaware,	4,832	12
Tennessee,	58,531	11
North Carolina,	56,609	9
	584,517	

The reflecting reader will derive some important lessons from the contemplation of this table. It would be a useful service if some one, having the leisure and means, should furnish an estimate to show the relative progress of popular intelligence from the commencement of the present century, including the increase of population and the means of popular instruction. We trust our political institutions to the people, and we do well, but it cannot be too often repeated that the public mind must be enlightened to understand, and cultivated to prefer, what is upright and honorable, if we would make them secure, and advance in the highest moral and political happiness.'

BLANNERHASSET.

We have often heard the question asked what became of Blannerhasset, after the failure of Burr's project, his connection with which was so disastrous to his fortunes and his domestic happiness? The question is answered in the following biographical sketch, written by his son, Joseph Lewis Blannerhasset, which we find in the Louisville Literary Register. Mr. J. L. Blannerhasset lives, it appears, at St. Johns, Newfoundland.

Harman Blannerhasset was born in Hampshire in the year 1767, his parents being then on a visit to England. Shortly after, they returned to the family residence, Castle Conway, in the county of Kerry, Ireland. From the high standing and wealth of his father, who was at that time high sheriff, &c. no expense was spared to render him capable of holding that genteel station in society which his ancestors had held in England from the earliest times. After having received the various rudiments from private masters, he went first to Eton School, near Windsor, and subsequently to Trinity College Dublin, where he acquitted himself so well as to obtain in a very short time, two degrees, viz: Bachelor of Arts and Bachelor of Civil and Common Laws. He was subsequently called to the Irish bar and created a fellow of the Honorable Society of the King's Inns, Dublin. He passed his examination the same day with the late Thomas Adis Emmet, between whom and himself the greatest friendship ever existed. After making the tour of the Low Countries and France, where he was present at the detruction of the Bastile, &c, he returned to Ireland, where he practised as barrister in the year 1797 and 1798, when, his father dying, he became possessed of the family estate and large fortune.

Ireland at that period being distracted by the horrors of rebellion, he sold his estate to his cousin, Lord Ventry, and went to England, where he became acquainted with and married a Miss Agnew, daughter of the Lieutenant Governor of the Isle of Man, and the grand-daughter of Gen. Agnew, killed in the battle of Germantown, a young lady of high family, connections, great beauty and accomplishments. Accompanied by his wife, he went to the United States and purchased the island in the Ohio river, known to this day by his name. After the Burr affair, he left the island, and went into the State of Mississippi where, by the advice of Gen. Adair of Kentucky, he purchased a plantation from Mr. Brazil, a few miles from Gibsonport. When he had resided some years upon this plantation, having sold it, he went into Canada, where he practised at the bar, in Montreal. His commission appointing him to practise in the Province of Lower Canada, is dated 4th December, 1819. After remaining sometime in Canada, he went to England, under the impression of being made a judge, through the favor of the Duke of Richmond, then Governor of Lower Canada, who was very partial to him; but the untimely death of that nobleman marred his expectations. Ere he returned to Canada for the purpose of bringing his family to England, his sister, Miss Avice Blannerhasset, settled the bulk of her fortune upon himself and his family. After he had brought his family from Canada, he resided with his sister, for some time near the city of Bath. As both his sister and himself were invalids, they went to the island of Jersey, on the coast of France, for the sake of enjoying a more genial climate; thence, after residing two years, he went to the island of Guernsey, where he died at his residence, Mount Durad, in the arms of the writer of this sketch, in the year 1831.

Harman Bannerhassett, in bodily stature, was rather above the general size. His manners were highly polished, and his address captivating and agreeable. From his youth he was ardently attached to literature and philosophy; seldom allowing himself (even in his old age) more than six or seven hours sleepin the twenty-four, and two or three hours' exercise, the remainder of his time was employed either in acquiring or imparting knowledge on subjects connected with the general literature of the period, or investigating more abstruse subjects relating to the dead languages, the mathematics, natural philosophy, and the fine arts. His musical compositions have been performed by some of the finest bands, and have been much admired by connoisseurs; and his writings display great depth of learning in, and perception into, the various subjects on which they treat. He was endowed, naturally, with a most retentive memory; so much so, that up to a short time prior to his death, he could repeat, in Greek, the whole of Homer's Illiad. I might dilate upon his moral virtues, and religious and domestic merits; but as there are those still alive who knew him, and as to those who did not know him, it might appear that I was adulating a deceased parent, I shall refrain.

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Cambridge, Feb. 26. tf feb 26

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☞ Having recently secured the services of an experienced Tailor, he has made arrangements to make to order at short notice, in the best manner, and fashionably and satisfactory to those ordering them, Dress Coats, Vests, Pantaloons, Cloaks, Frock Coats, Surtouts and Over Coats of all descriptions. Also, Jackets, Vests and Pantaloons